Ignatius his Conclave:

OR,

His Inthronisation in a late Election in Hell:

Wherein many things are mingled by way of *Satyr.*

Concerning

The Disposition of Iesuits,
The Creation of a new Hell,
The establishing of a Church in the Moone.

There is also added an Apology *for Iesuites.*

All dedicated to the two Aduersary Angels, which are protectors of the Papall Consistory, and of the Colledge of Sorbon.

Translated out of Latine.

LONDON,
Printed by *M.F.* for *Richard More*, and are to be sold at his shop in S. Dunstans Churchyard. 1626.

THE PRINTER *to the Reader.*

DOeſt thou ſeeke after the author? It is in vaine; for hee is harder to bee found then the parents of Popes were in the old times: yet if thou haue an itch of geſſing, receiue from me ſo much, as a friend of his, to whom hee ſent his booke to bee read, "writ to mee. The Author "was vnwilling to haue this "booke publiſhed, thinking "it vnfit both for the mat-

"ter, wch in it selfe is weigh-
"ty and serious, & for that
"grauity which himselfe
"had proposed and obser-
"ued in another booke for-
"merly published, to des-
"cend to this kinde of wri-
"ting. But I on the other
"side, mustred my forces a-
"gainst him, and produced
"reasons and examples. I
"proposed to him the great
"*Erasmus*: (whom though
In Contro. fol. 160. "*Scribanius* the *Iesuit* cal him
"*one of our Preachers:*) yet
"their great *Coccius* is well
"content to number him a-
"mongst his Authors. And
"to his bitter iestings and
"skirmishings in this kinde,
"our enemies confesse, that

our

"our Church is as much be-
"holden, as to *Luther* him-
"selfe, who fought so vali-
"antly in the maine battell. I
"remembred him also how
"familiar a fashion this was
"amongst the *Papists* them-
"selues, and how much *Re-*
"*bullus* that *Run-away*, had
"done in this kinde, as well
"in those bookes, which hee
"cals *Salmonees*, as in his o-
"ther, which he entitles, *The*
"*Cabal of the reformed Chur-*
"*ches*, of which booke, if he
"were not the Author, hee
"was certainly the *Apolo-*
"*gist*, and defender. Nei-
"ther was that man, whoso-
"euer hee bee, which cals
"himselfe *Macer*, inferiour

"to *Reboul* in this kinde,
"when hee dedicated to
"*Laughter*, & to *Pleasure*, his
"disputation of that horri-
"ble Excommunication of
"*Paulus* 5. against the *Vene-*
"*tians*, and of other matters
"concerning the saluation
"of soules. Both which, not
"contenting themselues, as
"this Author doth, to sport
"and obey their naturall
"disposition in a businesse (if
"you consider the persons)
"light enough (for what can
"bee vainer then a *Iesuit?*)
"haue saucily risen vp a-
"gainst *Princes*, & the *Lords*
Anointed. I added moreo-
uer, that the things deliue-
"red in this booke, were by
many

" many degrees more mo-
" deſt, then thoſe which
" themſelues, in their owne
" ciuill warres, do daily vo-
" mit forth, when they but-
" cher and mangle the fame
" and reputation of their
" *Popes* & *Cardinals* by their
" reuiued *Lucian*, *Paſquill*.
" At laſt he yeelded, & made
" mee owner of his booke,
" which I ſend to you to be
" deliuered ouer to forraine
" nations, (*a*) farre from the
" father: and (as his deſire
" is) (*b*) his laſt in this kinde.
" Hee chooſes and deſires,
" that his other book ſhould
" teſtifie his ingenuity, and
" candor, and his diſpoſition
" to labour for the reconci-
ling;

a *Proculum* & b *poſthumis*

"ling of all parts. This
"Booke must teach what
"humane infirmity is, and
"how hard a matter it is for
"a man much conuersant in
"the bookes and Acts of
"*Iesuites*, so throughly to
"cast off the *Iesuites*, as that
"hee contract nothing of
"their naturall drosses,
"which are *Petulancy*, and
"*Lightnesse*. Vale.

TO THE TWO Tutelar Angels, protectors of the Popes Consistory, and of the Colledge of Sorbon.

MOst noble couple of *Angels*, lest it shold be said that you did neuer agree, and neuer meet, but that you did euer abhorre one another, and euer *Resemble* Ianus *with a diuerse face*; I attempted to bring and ioyne you together once in these papers; not that I might compose your differences, for you haue

not choſen mee for *Arbitrator*? but, that you might beware of an enemy common to you both I will relate what I ſaw. I was in an *Extaſie*, and

My little wandring ſportful Soule,
Gueſt, and Companion of my body

had liberty to wander through all places, and to ſurvey and reckon all the roomes, and all the volumes of the heauens, and to comprehend the ſituation, the dimenſions, the nature, the people, and the policy, both of the ſwimming Ilands, the *Planets*, and of all thoſe which are fixed in the firmament. Of which, I thinke it an honeſter part as yet to bee ſilent, then to doe *Galilæo* wrong by ſpeaking of it, who of late hath ſummoned the other worlds, the Stars to come neerer to him, and giue him an account of themſelues,

Nuncius ſydereus.

clues. Or to *Keppler*, who (as himselfe testifies of himselfe) *euer since* Tycho Braches *death, hath receiued it into his care, that no new thing should be done in heauen without his knowledge.* For by the law, *Prevention* must take place; and therefore what they haue found and discouered first, I am content they speake and vtter first. Yet this they may vouchsafe to take from me, that they shall hardly find *Enoch*, or *Elias* any where in their circuit. When I had surueid al the Heauens, then as

De stello in Cygno:

The Larke by busie and laborious wayes,
Hauing climb'd vp th'etheriall hill, doth raise
His Hymnes to Phœbus *Harpe:*
And striking then
His sailes, his wings, doth fall downe backe agen,

So

So suddenly, that one may safely say,
A stone came lazily, that came that
way,

In the twinckling of an eye, I saw all the roomes in Hell open to my sight. And by the benefit of certaine spectacles, I know not of what making, but I thinke, of the same, by which *Gregory* the great, and *Beda* did discerne so distinctly the soules of their friends, when they were discharged from their bodies, and sometimes the soules of such men as they knew not by sight, and of some that were neuer in the world, and yet they could distinguish them flying into Heauen, or conuersing with liuing men. I saw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were suddenly made familiar to me.

mee. I thinke truely, *Robert Aquinas* when he tooke *Christs* long Oration, as hee hung vpon the Crosse, did vse some such instrument as this, but applyed to the eare: And so I thinke did hee, which dedicated to *Adrian* 6. that Sermon which *Christ* made in prayse of his father *Ioseph*: for else how did they heare that, which none but they euer heard? As for the *Suburbs* of Hel (I meane both *Limbo* and *Purgatory*) I must confesse I passed them ouer so negligently, that I saw them not: and I was hungerly caried, to finde new places, neuer discouered before. For *Purgatory* did not seeme worthy to mee of much diligence, because it may seeme already to haue beene beleeued by some persons, in some corners of the *Romane Church*, for about

Palcotus de Sindone ca. 6.

Iosephina di Gieron. Gratian.

about 50 yeares; that is, euer since the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarkes* of the *Papists*, and being not satisfied with making one *Transubstantiation*, purposed to bring in another: which is, to change *fables* into *Articles* of faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innouation in this life, that they gaue an affront to all antiquitie, and induced doubts, and anxieties, and scruples, and after a liberty of beleeuing what they would; at length establisshed opinions, directly contrary to all establisshed before. Of which place in

Hell,

Hell, Lucifer afforded vs here- *Theod. Ni-*
tofore ſome little knowledge, *em. nemus*
when more then 200 yeares *vnio, Tra.*
ſince, in an *Epiſtle* written to *6. cap. 29.*
the *Cardinall S. Sexti*, hee pro-
miſed him a roome *in his palace, in the remoteſt part of his eternall Chaos*, which I take to bee this place. And here Pope *Boniface* 3, and *Mahomet*, ſeemed to contend about the higheſt roome. He gloried of hauing expelled an old Religion, and *Mahomet* of hauing brought in a new: each of them a great deluge to the world. But it is to be feared, that *Mahomet* will faile therein, both becauſe hee attributed ſomething to the old *Teſtament*, and becauſe hee vſed *Sergius* as his fellow-biſhop, in making the *Alcoran*; whereas it was euident to the ſupreme Iudge *Lucifer*, (for how could

he

he bee ignorant of that, which himselfe had put into the Popes mind?) that *Boniface* had not onely neglected, but destroyed the policy of the State of *Israel*, established in the old *Testament*, when hee prepared *Popes* a way, to tread vpon the neckes of *Princes*, but that he also abstinned from all Example and Coadiutor, when hee tooke vpon him that new Name, which *Gregory* himselfe (a Pope neither very fooliſh, nor ouermodeſt) euer abhord. Beſides that, euery day affoords new Aduocates to *Boniface* his ſide. For ſince the *Franciſcans* were almoſt worne out (of whom their Generall, *Francis*, had ſeen 6000 Souldiers in one army, that is, in one chapter) which, becauſe they were then but freſh ſouldiers, hee ſaw aſſiſted with

Sedulius Apolog. pro libro Conform. lib. 2. cap. 2.

with 18000 Deuils, the *Iesuites* haue much recompenced those decayes and damages, who sometimes haue maintained in their Tents 200000 schollers. For though the Order of *Benedict* haue euer beene so fruitfull, that they say of it, *That all the new Orders, which in later times haue broken out, are but little springs, or drops, and that Order the Ocean, which hath sent out 52 Popes, 200 Cardinals, 1600 Archbishops, 4000 Bishops, and 5000 Saints approued by the Church,* and therefore it cannot bee denied, but that *Boniface* his part is much relecued by that Order; yet if they bee compared to the *Iesuits*, or to the weake and vnperfect Types of them, the *Franciscans*, it is no great matter that they haue done. Though therefore they esteeme *Mahomet*

Harlay defence des Iesuites.

Volladerius de Canonizat. Francis. Ro. in Epist.

met worthy of the name of an *Innouator*, & therein, perchance not much inferiour to *Boniface*; yet since his time, to ours, almost all which haue followed his sect, haue liued barren in an vnanimity, and idle concord, and cannot boast that they haue produced any new matter: whereas *Boniface* his successors, awakened by him, haue euer beene fruitfull in bringing forth new sinnes, and new pardons, and idolatries, and King-killings. Though therefore it may religiously, and piously be beleeued, that *Turkes*, as well as *Papists*, come daily in troupes to the ordinary and common places of *Hell*, yet certainly to this more honourable roome reserued for especiall *Innouators*, the *Papists* haue more frequent accesse; and therefore

Maho-

Mahomet is out of hope to preuaile, and muſt imitate the *Chriſtian Emperours*, and be content to ſit (as yet he doth) at the Popes feet. Now to this place, not onely ſuch endeauour to come, as haue innouated in matters, directly concerning the ſoule, but they alſo which haue done ſo, either in the Arts, or in conuerſation, or in any thing which exerciſeth the faculties of the ſoule, and may ſo prouoke to quarrelſome and brawling controuerſies: For ſo the truth be loſt, it is no matter now. But the gates are ſeldome opened, nor ſcarce oftner then once in an Age. But my deſtiny fauoured mee ſo much, that I was preſent then, and ſaw all the pretenders, and all that affected an entrance, and *Lucifer* himſelfe, who then came out

into

into the outward chamber, to heare them pleade their owne Causes. As soone as the doore creeke, I spyed a certaine *Mathematician*, which till then had beene busied to finde, to deride, to detrude *Ptolomey*; and now with an erect countenance, and setled pace, came to the gates, and with hands and feet (scarce respecting *Lucifer* himselfe) "beat the dores, and cried; Are "these shut against mee, to "whom all the Heauens were "euer open, who was a Soule "to the Earth, and gaue it "motion?

By this I knew it was *Copernicus*: For though I had neuer heard ill of his life, and therefore might wonder to finde him there; yet when I remembred, that the *Papists* haue extended the name, & the punishment of

Heresie

Hereſie, almoſt to euery thing, and that as yet I vſed *Gregories* and *Bedes* ſpectacles, by which one ſaw *Origen*, who deſerued ſo well of the *Chriſtian Church, burning in Hell*, I doubted no longer, but aſſured my ſelfe that it was *Copernicus* which I ſaw. To whom *Lucifer* ſaid; "Who are you? For though "euen by this boldneſſe you ſeeme worthy to enter, and "haue attempted a new factiō euen in *Hell*, yet you muſt "firſt ſatisfie thoſe which ſtand "about you, and which ex-"pect the ſame fortune as you "doe. Except, O *Lucifer*, an-"ſwered *Copernicus*, I thought "thee of the race of the ſtarre "*Lucifer*, with which I am ſo "well acquainted, I ſhould "not vouchſafe thee this diſ-"courſe. I am he, which pity-

Bellar. de Purgat. l. 2. cap. 8.

"ing thee who wert thruſt into
"the Center of the world, ray-
"ſed both thee, and thy pri-
"ſon, the Earth, vp into the
"Heauens; ſo as by my meanes
"*God* doth not enioy his re-
"uenge vpon thee. The Sunne,
"which was an officious ſpye,
"and a betrayer of faults, and
"ſo thine enemy, I haue ap-
"pointed to goe into the loweſt
"part of the world. Shall theſe
"gates be open to ſuch as haue
"innouated in ſmall matters?
"and ſhall they bee ſhut againſt
"mee, who haue turned the
"whole frame of the world,
"and am thereby almoſt a new
"Creator? More then this hee
ſpoke not. *Lucifer* ſtucke in a
meditation. For what ſhould he
doe? It ſeemed vniuſt to deny
entry to him which had deſer-
ued ſo well, and dangerous to
grant

graunt it, to one of so great ambitions, and vndertakings: nor did he thinke that himselfe had attempted greater matters before his fall. Something he had which hee might haue conueniently opposed, but hee was loath to vtter it, lest hee should confesse his feare. But *Ignatius Layola* which was got neere his chaire, a subtill fellow, and so indued with the Deuill, that he was able to tempt, and not onely that, but (as they say) euen to possesse the Deuill, apprehended this perplexity in *Lucifer*. And making himselfe sure of his owne entrance, and knowing well, that many thousands of his family aspired to that place, he opposed himselfe against all others. Hee was content they should bee damned, but not that they should gouerne.

uerne. And theugh when hee dyed he was vtterly ignorant in all great learning, and knew not so much as *Ptolomeys*, or *Copernicus* name, but might haue beene perswaded, that the words *Almageſt*, *Zenith*, and *Nadir*, were Saints names and fit to be put into the *Litanie*, and *Ora pro nobis* ioyned to them; yet after hee had spent sometime in hell, hee had learnt somewhat of his *Ieſuites*, which daily came thither. And whilst he stayed at the threshold of *Hell*; that is, from the time when he deliuered himselfe ouer to the Popes will, hee tooke a little taste of learning. Thus furnisht, thus hee vndertakes «« *Copernicus*. Do you thinke to «« winne our *Lucifer* to your «« part, by allowing him the «« honour of being of the race

of

"of that ſtarre? who was not
"onely made before all the
"ſtarres, but beeing glutted
"with the glory of ſhining
"there, transferred his dwel-
"ling and Colonies vnto this
"Monarchy, and thereby gaue
"our Order a noble example,
"to ſpy, to inuade, and to poſ-
"ſeſſe forraine Kingdomes.
"Can our *Lucifer*, or his fol-
"lowers haue any honour from
"that ſtarre *Lucifer*, which is
"but *Venus*? whoſe face how
"much wee ſcorne, appeares
"by this, that, for the moſt part
"we vſe her auerſly and prepo-
"ſterouſly. Rather let our *Lu-*
"*cifer*, glory in *Lucifer* the *Ca-*
"*laritan Biſhop*; not therefore
"becauſe he is placed amongſt
"Heretiques, onely for affir- *Auguſt de*
"ming the propagation of the *herct. cap.*
"ſoule; but ſpecially for this, 81.

" that hee was the first that op-
" posed the dignity of Princes,
" and imprinted the names of
" *Antichrist*, *Iudas*, and other
" stigmarique markes vpon
" the *Emperour*; But for you,
" what new thing haue you
" inuented, by which our *Lu-*
" *cifer* gets any thing? What
" cares hee whether the earth
" trauell, or stand still? Hath
" your raising vp of the earth
" into heauen, brought men
" to that confidence, that they
" build new towers or threaten
" God againe? Or doe they out
" of this motion of the earth
" conclude, that there is no hell,
" or deny the punishment of
" sin? Doe not men beleeue? doe
" they not liue iust, as they did
" before? Besides, this detracts
" from the dignity of your lear-
" ning, and derogates from your
right

"right and title of comming to
"this place, that those opinions
"of yours may very well bee
"true. If therfore any man haue
"honour or title to this place
"in this matter, it belongs
"wholly to our *Clauius*, who
"opposed himselfe opportunely
"against you, and the truth,
"which at that time was cree-
"ping into euery mans minde.
"Hee onely can be called the
"Author of all contentions,
"and schoole-combats in this
"cause; and no greater profit
"can bee hoped for herein,
"but that for such brables,
"more necessary matters bee
"neglected. And yet not onely
"for this is our *Clauius* to bee
"honoured, but for the great
"paines also which hee tooke
"in the *Gregorian Calender*, by
"which both the peace of the

" Church, and ciuill busines
" haue beene egregiously trou-
" bled: nor hath heauen it selfe
" escaped his violence, but hath
" euer since obeyed his appoint-
" ments: so that S. *Stephen*, *Iohn*
" *Baptist*, and all the rest, which
" haue been cõmanded to work
" miracles at certaine appointed
" dayes, where their Reliques
" are preserued, doe not now at-
" tend till the day come, as they
" were accustomed, but are a-
" awaked ten dayes sooner, and
" constrained by him to come
" down from heauen to do that
" businesse; But your inuentions
" can scarce bee called yours,
" since before you, *Heraclides*, *Ecphantus*, and *Aristarchus*
" thrust them into the world:
" who notwithstanding con-
" tent themselues with lower
" roomes amongst the other

Harlay. defence des Iesuites mes. di. 6.

Philo-

" Philosophers, & aspire not to
" this place, reserued onely for
" *Antichristian Heroes*: neither
" doe you agree so well amongst
" your selues, as that you can
" bee said to haue made a *Sect*,
" since, as you haue peruerted
" and changed the order and
" *Scheme* of others: so *Tycho*
" *Bracky* hath done by yours,
" and others by his. Let there-
" fore this little *Mathematitian*
" (dread Emperor) withdraw
" himselfe to his owne compa-
" ny. And if hereafter the Fa-
" thers of our Order can draw
" a *Cathedrall Decree* from the
" Pope, by which it may be de-
" fined as a matter of Faith:
" *That the earth doth not moue*;
" & an *Anathema* inflicted vpon
" all which hold the contrarie:
" then perchance both the Pope
" which shall decree that, and

"*Copernicus* his followers, (if "they be Papists) may haue the "dignity of this place. *Lucifer* signified his assent; and *Copernicus*, without muttering a word more, as quiet, as he thinks the time when he which stood next him entred into his place. To whom *Lucifer* said: And who are you? Hee answered, "*Philippus Aureolus Theophra-*"*stus Paracelsus Bombast of Hohenheim.* At this *Lucifer* trembled, as if it were a new *Exorcisme*, and he thought it might well bee the first verse of Saint *Iohn*, which is alwaies imployed in *Exorcismes*, and might now be taken out of the *Welsh*, or *Irish Bibles*. But when he vnderstood that it was but the webbe of his name, hee recollected himselfe, and raising himselfe "vpright, asked what hee had

to

"to say to the great *Emperour*
"*Sathan, Lucifer, Belzebub, Le-*
"*uiathan, Abaddon. Paracelsus*
"replyed, It were an iniurie to
"thee, O glorious *Emperour*, if
"I should deliuer before thee,
"what I haue done, as though
"all those things had not pro-
"ceeded frō thee, which seemed
"to haue been done by me, thy
"organe and conduit: yet since
"I shall rather bee thy trumpet
"herein, then mine owne, some
"things may be vttered by me.
"Besides therfore that I brogl t
"all *Methodicall Phisitians*, and
"the Art it selfe into so much
"contempt, that that kinde of
"phisick is almost lost; this also
"was euer my principall pur-
"pose, that no certain new Art,
"nor fixed rules might be esta-
"blished, but that all remedies
"might be dangerously drawn
from

" from my vncertaine, ragged,
" and vnperfect experiments, in
" triall whereof, how many men
" haue beene made carkaſes?
" And falling vpon thoſe times
" which did abound with para-
" doxicall, and vnuſuall diſeaſes,
" of all which, the pox, which
" then began to rage, was al-
" moſt the center and ſinke:
" I euer profeſſed an aſſure
" and an eaſie cure
" I ſhould deterre an
" their licentiouſneſſe.
" whereas almoſt all poyſons
" are ſo diſpoſed and condi-
" tioned by nature, that they
" offend ſome of the ſenſes, and
" ſo are eaſily diſcerned and
" uoided, I brought it to paſſe,
" that that trecherous quality
" of theirs might bee remoued,
" and ſo they might ſafely bee
" giuen without ſuſpicion, and

yet

« yet performe their office as
« strongly. All this I must con-
« fesse, I wrought by thy mine-
« ralls and by thy fires, but yet I
« cannot despaire of my re-
« ward, because I was thy first
« minister and instrument, in
« these innouatiõs. By this time
Ignatius had obserued a tempest
risen in *Lucifers* countenance:
for hee was iust of the same tem-
per as *Lucifer*, and therefore
[illegible] with him in euerie
thing, and felt all his alterations.
That therefore he might deliuer
him from *Paracelsus*, hee said;
« You must not thinke sir, that
« you may here draw out an
« oration to the proportion of
« your name. It must bee con-
« fessed, that you attempted
« great matters, and well be-
« commig a great Officer of
« *Lucifer*, when you vndertooke

not

" not onely to make a man, in
" your *Alimbicks*, but also to
" preserue him immortall. And
" it cannot be doubted, but that
" out of your *Commentaries* vp-
" on the *Scriptures*, in which
" you were vtterly ignorant,
" many men haue taken occa-
" sion of erring, and thereby is
" this kingdome much indebt-
" ed to you. But must you
" therefore haue accesse to this
" secret place? what haue you
" compassed, euen in Phisicke it
" selfe, of which we *Iesuits* are
" ignorant? For though our
" *Ribadenegra* haue reckoned
" none of our *Order*, which
" hath written in *Physicke*, yet
" how able and sufficient wee
" are in that faculty, I will bee
" tryed by that Pope, who hath
" giuen a priuiledge to *Iesu-*
" *its* to practise *Physicke*, and to
be

Bulla 18. in Gretse. cont. Hasenmull.

"be present at *Deaths-bed*, (a) which is denyed to other *Orders*: for why should hee deny vs their bodies, whose soules he deliuered to vs? and since he hath transferd vpon vs the power to practise *Physicke*, he may iustly be thought to haue transferd vpon vs the Art it selfe by the same *Omnipotent Bull*; since he which graunts the end, is by our *Rules* of Law presumed to haue graunted all meanes necessary to that end. Let me (dread *Emperour*,) haue leaue to speake truth before thee; These men abuse & prophane too much thy mettals, which are the bowels, and treasure of thy Kingdome: For what doth *Physicke* profit thee? *Physicke* is a soft, & womanish thing. For since *no medicine doth naturally*

(a) a *Moscouius de maiest. Eccle. milit. c. 7.*

Mos. ss. Theor. 1. cap. 2.

"*rally draw blood*, that ſcience is
"not fit nor worthy of our
"ſtudy; Beſides, why ſhould
"thoſe things, which belong
"to you bee employed to pre-
"ſerue from diſeaſes, or to pro-
"cure long life? were it not fit-
"ter, that your *brother*, and *col-*
"*league*, the Biſhop of *Rome*,
"which gouernes vpon the face
"of your earth, and giues dai-
"ly increaſe to your kingdome,
"ſhould receiue from you theſe
"helpes and ſubſidies? To him
"belongs all the Gold, to him
"all the pretious ſtones, con-
"ceal'd in your entralles, wher-
"by hee might baite and en-
"ſnare the Princes of the earth,
"through their Lords, and
"Counſellours meanes to his o-
"bedience, and to receiue his
"commandements, eſpecially in
"theſe times, when almoſt eue-

ry

"ry where his ancient rights &
"tributes are denied vnto him.
"To him belongs your Iron,
"and the ignobler mettals, to
"make engines; To him be-
"long your Minerals apt for
"poyſon; To him, the Salt-
"peter, and all the Elements of
"Gun-powder, by which hee
"may demoliſh and ouerthrow
"Kings and Kingdomes, and
"Courts, and ſeates of Iuſtice.
"Neither doth *Paracelſus* truly
"deſerue the name of an *Inno-*
"*uator*, whoſe doctrine *Seueri-*
"*nus* and his other followers
"doe referr to the moſt anci-
"ent times. Thinke therefore
"your ſelfe well ſatisfied, if
"you bee admitted to gouerne
"in cheife that Legion of ho-
"micide-Phyſitians, and of
"Princes which ſhall bee made
"away by poyſon in the midſt

of

"of their sinnes, and of women "tempting by paintings and "face-physick. Of all which "sorts great numbers will dai-"ly come hither out of your "*Academy*.

Content with this sentence, *Paracelsus* departed; and *Machiavel* succeeded, who hauing obserued *Ignatius* his forwardnesse, and saucinesse, and how, vncal'd, hee had thrust himselfe into the office of *Kings Atturny*, thought this stupid patience of *Copernicus*, and *Paracelsus* (men which tasted too much of their *Germany*) vnfit for a *Florentine*: and therefore had prouided some venemous darts, out of his *Italian Arsenal*, to cast against this worne souldier of *Pampelune*, this *French-spanish* mungrell, *Ignatius*. But when he thought better vpon it, and obserued

obſerued that *Lucifer* euer approued whatſoeuer *Ignatius* ſayd, he ſuddenly changed his purpoſe; and putting on another reſolution, hee determined to direct his ſpeech to *Ignatius*, as to the principall perſon next to *Lucifer*, aſwell by this meanes to ſweeten and mollifie him, as to make *Lucifer* ſuſpect, that by theſe honors, and ſpecious titles offered to *Ignatius*, and entertained by him, his owne dignity might be eclipſed, or clouded, and that *Ignatius* by winning to his ſide, politique men, exerciſed in ciuill buſineſſes, might attempt ſome innouation in that kingdome. Thus therefore hee "began to ſpeake. Dread *Emperour*, and you, his watchfull "and diligent *Genius*, father *Ignatius*, *Arch chancellor* of this "*Court*, and higheſt *Prieſt* of

this

"this higheſt *Synagogue* (except
"the primacy of the *Romane*
"*Church* reach alſo vnto this
"place) let me before I deſcend
"to my ſelfe, a little conſider,
"ſpeake, and admire your ſtu-
"pendious wiſedome, and the
"gouernement of this ſtate.
"You may vouchſafe to re-
"member (great *Emperour*)
"how long after the *Nazarens*
"death, you were forced to
"liue a ſolitarie, a barren, and
"an Eremiticall life: till at laſt
"(as it was euer your faſhion
"to imitate Heauen) out of
"your aboundant loue, you
"begot this deerely beloued
"ſonne of yours, *Ignatius*,
"which ſtands at your right
"hand. And from both of you
"proceedes a ſpirit, whom
"you haue ſent into the world,
"who triumphing both with

Mitre

« *Mitre* and *Crowne*, gouernes « your Militant Church there. « As for those sonnes of *Igna-* « *tius*, whom either he left aliue, « or were borne after his death, « and your spirit, the Bishop of « *Rome*; how iustly and properly « may they be called *Equinocall* « men? And not only *Equinocall* « in that sense, in which the « *Popes Legates*, at your *Nicene* « *Councel* were called *Equinocal*, « because *they did agree in all* « *their opinions, and in all their* « *words*: but especially because « they haue brought into the « world a new art of *Equinoca-* « *tion*. O wonderfull, and incre- « dible *Hypercritiques*, who, not « out of marble fragments, but « out of the secretest Records « of Hell it selfe: that is, out « of the minds of *Lucifer*, the « *Pope*, and *Ignatius*, (persons truly

"truly equiuocall) haue raiſed
"to life againe the language
"of the Tower of *Babel*, ſo
"long concealed, and brought
"vs againe from vnderſtanding
"one another. For my part (O
"noble paire of *Emperors*) that
"I may freely cõfeſſe the truth,
"all which I haue done, where-
"ſoeuer there ſhall bee menti-
"on made of the Ieſuites, can
"bee reputed but childiſh; for
"this honour I hope will not be
"denied me, that I brought in
"an *Alphabet*, & prouided cer-
"taine Elements, and was ſome
"kinde of ſchoolmaſter in pre-
"paring them a way to higher
"vndertakings; yet it grieues
"me, and makes mee aſhamed,
"that I ſhould bee ranked with
"this idle and Chymæricall
"*Copernicus*, or this cadauerous
"vulture, *Paracelſus*. I ſcorne

that

"that those gates, into which "such men could conceiue a- "ny hope of entrance, should "not voluntarily flye open to "mee: yet I can better en- "dure the rashnesse and fel- "lowship of *Paracelsus*, then "the other: because hee ha- "uing beene conueniently "practised in the butcheries, "and mangling of men, hee "had the reason to hope for "fauour of the Iesuites: For "I my selfe went alwayes that "way of blood, and there- "fore I did euer preferre the "sacrifices of the *Gentiles*, and "of the *Iewes*, which were per- "formed with effusion of "blood (whereby not only the "people, but the Priests also "were animated to bold enter- "prises) before the soft & wan- "ton sacrifices of *Christians*.

If

« If I might haue had my
« choyce, I ſhould rather haue
« wiſhed, that the *Romane*
« *Church* had taken the *Bread*,
« then the *Wine*, from the peo-
« ple, ſince in the wine there is
« ſome colour, to imagine and
« repreſent blood. Neyther
« did you, (moſt Reuerend Bi-
« ſhop of this Dioceſſe, *Ignatius*)
« abhorre from this way of
« blood. For hauing conſecra-
« ted your firſt age to the wars,
« and growne ſomewhat vna-
« ble to follow that courſe, by
« reaſon of a wound; you did
« preſently begin to thinke ſe-
« rioufly of a ſpirituall warre,
« againſt the *Church*, and found
« meanes to open wayes, euen
« into Kings Chambers, for
« your executioners. Which
« dignity, you did not reſerue
« onely to your owne *Order*, but

(though

" (though I must confesse, that
" the foundation, and the
" nourishment of this Do-
" ctrine remaines with you,
" and is peculiar to you, out
" of your infinite liberalitie,)
" you have vouchsafed some-
" time, to vse the hands of o-
" ther men in these imploy-
" ments. And therefore as well
" they, who haue so often in
" vaine attempted it in *England*,
" as they which haue brought
" their great purposes to effect
" in *France*, are indebted onely
" to you for their courage and
" resolution. But yet although
" the entrance into this place
" may be decreed to none, but
" to Innouators, and to onely
" such of them as haue dealt in
" *Christian* businesse; and of
" them also, to those only which
" haue had the fortune to doo

" much harme, I cannot see but
" that next to the Iesuites, I
" must bee inuited to enter,
" since I did not onely teach
" those wayes, by which, tho-
" rough *perfidiousnesse* and *dis-*
" *sembling of Religion*, a man
" might possesse, and vsurpe
" vpon the liberty of free *Com-*
" *mon-wealths*; but also did
" arme and furnish the people
" with my instructions, how
" when they were vnder this
" oppression, they might safeli-
" est conspire, and remoue a
" *tyrant*, or reuenge themselues
" of their *Prince*, and redeeme
" their former losses; so that
" from both sides, both from
" *Prince* and *People*, I brought
" an abundant harueſt, and a
" noble encrease to this king-
" dome. By this time I per-
ceiued *Lucifer* to bee much

moued

moued with this Oration, and to incline much towards *Machiauel*. For he did acknowledge him to be a kinke of *Patriarke*, of those whom they call *Laymen*. And he had long obserued, that the *Clergie* of *Rome* tumbled downe to *Hell* daily, easily, voluntarily, and by troupes, because they were accustomed to sinne against their conscience, and knowledge; but that the *Layitie* sinning out of a sloathfulnesse, and negligence of finding the truth, did rather offend by ignorance, and omission. And therefore he thought himselfe bound to reward *Machiauel*, which had awakened this drowsie and implicite *Laytie* to greater, and more bloody vndertakings. Besides this, since *Ignatius* could not bee denied the place, whose ambiti-

ons and turbulencies *Lucifer* vnderſtood very wel, he thoght *Machiauel* a fit and neceſſarie inſtrument to oppoſe againſt him; that ſo the skales being kept euen by their factions, hee might gouerne in peace, and two poyſons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more ſubtil then the *Deuill*, and the verier *Lucifer* of the two: Therefore *Ignatius* ruſhed out, threw himſelfe downe at *Lucifers* feet, and groueling on the ground, adored him. Yet certainly, *Vaſques* would not cal this *idolatry*, becauſe in the ſhape of the *Deuill* hee worſhipped him, whom hee accounted the true *God*. Here *Ignatius* cried, and thundred out,

With ſo great noiſe and horror,

That

That had that powder taken fire, by which
All the Isle of Britaine had flowne to the Moone,
It had not equalled this noise and horror.

And when he was able to speak
« distinctly, thus hee spoke. It
« cannot be said (vnspeakable
« *Emperour*) how much this
« obscure *Florentine* hath trans-
« gressed against thee, and a-
« gainst the *Pope* thy *image-bea-* *Imaginari-*
« *rer*, (whether the word be *um.*
« accepted, as *Gratian* takes it,
« when he calles the *Scriptures*, *21.q.Omnis*
« Imaginarie Bookes; or as *iactura.*
« they take it, which giue
« that style to them who carrie
« the *Emperours* image in the *Modest in verb. Milit.*
« field;) and last of all against
« our Order. Durst any man
« before him, thinke vpon this
« kinde of iniurie, and calum-

" nie, as to hope that he should
" beable to flatter, to catch, to
" entrap *Lucifer himselfe*? Cer-
" tainely, whosoeuer flatters a-
" ny man, and pretents him
" those praises, which in his
" owne opinion are not due to
" him, thinkes him inferiour to
" himselfe, and makes account,
" that he hath taken him priso-
" ner, and triumphs ouer him.
" Who euer flatters, either hee
" derides, or (at the best) in-
" structs. For there may bee, e-
" uen in flattery, an honest kind
" of teaching, if Princes, by be-
" ing told that they are already
" indued with all vertues neces-
" sary for their functions, bee
" thereby taught what those
" vertues are, and by a facile ex-
" hortatiõ, excited to endeauor
" to gaine them. But was it fit
" that this fellow, should dare

either

" either to deride you, or (which
" is the greater iniury) to teach
" you? Can it be beleeued, that
" hee deliuers your praises from
" his heart, and doth not rather
" herein follow *Gratians* leuity;
" who saies, *That you are called*
" *Prince of the world, as a king at*
" *Chests, or as the Cardinall of Ra-*
" *uenna, onely by derision?* This
" man, whilst he liued, attribu-
" ted so much to his owne wit,
" that hee neuer thought him-
" selfe beholden to your helps,
" and insinuations; and was so
farre from inuoking you, or
" sacrificing to you, that he did
" not so much as acknowledge
" your kingdome, nor beleeue
" that there was any such thing
" in nature, as you. I must con-
" fesse, that hee had the same
" opinion of GOD also, and
" therefore deserues a place

32, q. 2. *Pudor.*

« here, and a better then any of « the *Pagan* or *Gentile* idola- « ters: for, in euery idolatrie, « and falſe worſhip, there is « ſome Religion, and ſome « peruerſe ſimplicitie, which « taſtes of humilitie; from all « which, this man was very « free, when in his heart hee vt- « terly denyed that there was « any God. Yet ſince he thought « ſo in earneſt, and beleeued « that thoſe things which hee « affirmed were true, hee « muſt not bee rancked with « them, which hauing beene « ſufficiently inſtructed of the « true God, and beleeuing him « to be ſo, doe yet fight againſt « him in his enemies armie. « Neither ought it to bee impu- « ted to vs as a fault, that ſome- « times in our *exorciſmes* wee « ſpeake ill of you, and call you

" you *Hereticke*, and *Drunkard*, Flagel. Dæ-
" and *Whisperer*, and *scabbed* mon Men-
" *Beast*, and *Coniure the elements* ghi.
" *that they should not receiue you*,
" and threaten you with *Indis-*
" *soluble Damnation*, *and tor-*
" *ments a thousand thousand times*
" *worse then you suffer yet.* For
" these things, you know, are
" done out of a secret coue-
" nant and contract betweene
" vs, & out of *Mysteries*, which
" must not bee opened to this
" *Neophite*, who in our *Syna-*
" *gogue* is yet but amongst the
" *Cathecumeni*. Which also we
" acknowledge of *Holy Water*,
" and our *Agnus Dei*, of which
" you doe so wisely dissemble
" a feare, when they are pre-
" sented to you: For certainely,
" if there were any true force
" in them, *to deliuer Bodies from*
" *Diseases*, *soules from sinnes*,

" *and the Elements from Spi-*
" *rits, and malignant impreſ-*
" *ſions,* (as in the verſes which
" *Vrban* the fift ſent with his
" *Agnus Dei* to the Emperour
" it is pretended.) It had beene
" reaſon, that they ſhould fiſt
" haue exerciſed their force
" vpon thoſe verſes, and ſo
" haue purged and deliuered
" them, if not from Hereſie,
" yet from Barbarouſneſſe, and
" *ſolæciſmes*; that Heretikes
" might not iuſtly ſay, there
" was no truth in any of them,
" but onely the laſt; which
" is,
" *That the leaſt peece which thence*
" *doth fall,*
" *Will doe one as much good as all.*
" And though our *Order* haue
" aduentured further in *Exor-*
" *ciſmes* then the reſt, yet that
" muſt be attributed to a ſpeci-

Summa Bullarij, verbo Agnus Dei.

al

" all priuiledge, by which wee
" haue leaue to queſtion any
" poſſeſſed perſon, of what mat-
" ters we will; whereas all other
" Orders are miſerably bound
" to the preſent matter, and the
" buſineſſe then in hand. For,
" though I do not beleeue, that
" either from your ſelfe, or from
" your *vicar* the *Pope*, any ſuch
" priuiledge is iſſued; yet our
" *Cotton* deſerues to be praiſed,
" who being queſtioned, how
" hee durſt propoſe certaine ſe-
" ditious Interrogatories to a
" poſſeſſed perſon, to deliuer
" himſelfe, faigned ſuch a priui-
" ledge; and with an vn-heard-
" of boldneſſe, and a new kinde
" of falſifying, did (in a man-
" ner) counterfeit *Lucifers* hand
" and ſeale, ſince none but
" hee onely could giue this pri-
" uiledge: But, if you con-
ſider

« ſider vs out of this liberty in « *Exorciſmes*, how humble and « ſeruile wee are towards you, « the Relations of *Peru* teſtifie « enough, where it is recorded, « that when one of your angels « at midnight appeared to our « *Barcena* alone in his Cham- « ber, hee preſently roſe out of « his chaire, and gaue him the « place, whom hee profeſſed to « bee farre worthier thereof, « then hee was. But to proceed « now to the iniuries, which « this fellow hath done to the « *Biſhop* of *Rome*, although « very much might bee ſpoken, « yet by this alone, his diſpoſi- « tion may bee ſufficiently diſ- « cerned, that hee imputes to « the *Pope*, vulgar and popu- « lar ſinnes, farre vnworthy « of his greatneſſe. Weake « praiſing, is a kinde of Accu-

Litera di Diego Torres.

ſing,

" ſing, and wee detract from a
" mans honour, if when wee
" praiſe him for ſmall things,
" and would ſeeme to haue ſaid
" all, we conceale greater. Per-
" chãce this man had ſeen ſome
" of the *Catalogues* of *Reſerv'd*
" *Caſes*, which euery yeare the
" *Popes* encreaſe, and he might
" thinke, that the *Popes* did
" therefore reſerue theſe ſinnes
" to themſelues, that they onely
" might commit them. But ei-
" ther hee is ignorant, or iniu-
" rious to them. For, can they
" bee thought to haue taken a-
" way the libertie of ſinning
" from the people, who doe not
" onely ſuffer men to keepe
" *Concubines*, but ſometimes *Diſt.* 32.
" doe commaund them? who *qui.*
" make S. *Peter* beholden to the
" *ſtewes*, for part of his reuenue:
" and who excuſe women from
the

" the infamous name of whore,
" till they haue deliuered them-
Ibid. Vidua, " selues ouer to 23000 men.
" The Professors of which Re-
Scappus de " ligion teach, *that Vniuersitie*
iure non " *men, which keepe whores in their*
script. l. 1. " *chambers, may not be expeld for*
cap. 54. " *that, because it ought to be pre-*
" *sumed before hand, that schollers*
" *will not liue without them.* Shall
" hee be thought to haue a pur-
" pose of deterring others from
" sinne, which prouides so well
Sum. An- " for their security, that hee tea-
gel. verb " ches, that he *may dispense in all*
Papa. N. 1. " *the Commandements of the se-*
" *cond Table, & in all morall law,*
" *and that those Commandements*
" *of the second table can neither be*
" *called Principles, nor Conclusi-*
" *ons, necessarily deduced frõ Prin-*
" *ciples?* And therefore, (as they
" euer loue that manner of tea-
" ching) hee did illustrate his

Rule

" *Rule* with an Example, & dif-
" penſed in a mariage between
" *Brother* and *Siſter*, and hath
" hoorded vp ſo many *Indulgen-*
" *cies* in one barne, the Citie of
" *Rome*, that it is eaſie for any
" man in an houre, or two, to
" draw out Pardons inough for
" 100000 yeares. How cleare a
" witneſſe of this liberality is
" *Leo* 10? who onely for rehear-
" ſing once the *Lords* Prayer,
" and thriſe repeating the name
" of *Ieſu* (bee it ſpoken heere
" without horrour) hath giuen
" 3000 yeares indulgence. How
" profuſe a *Steward* or *Auditor*
" was *Boniface*, who acknow-
" ledges ſo many *Indulgences* to
" be in that one *Church* of *Late-*
" *ran, that none but God can nũber*
" *them?* Beſides theſe, plenary
" Indulgences are giuen, not
" onely to the *Franciſcans* them-
ſelues,

"ſelues, but to their *Parents* al-
"ſo: and to any which dies in
"their habit; and to any which
"deſire that they may do ſo; and
"to thoſe who are wrapped in it
"after death, though they did
"not deſire it; and fiue yeares *In-*
"*dulgence* to thoſe who doe but
"kiſſe it. And at laſt, *Clement*
"7. by a priuiledge firſt giuen
"to one Order, (which ſince is
"communicated to our Order,
"as the priuiledge of all other
"Orders are) gaue to any who
"ſhould but viſite a place be-
"longing to them, or any o-
"ther place, if hee cou'd not
"come thither: or if hee could
"come to no ſuch place, yet if
"he had but a deſire to it, *All*
"*indulgences which had beene*
"*graunted, or hereafter ſhould be*
"*granted in the vniuerſall world.*
"And though it be true, that if

in

"in any of these Indulgences a
"certaine sum of money were
"limited to bee giuen (as for
"the most part it is;) a poore
"man, who could not giue
"that money, though hee were
"neuer so contrite for his sins,
"could haue no benefit there-
"by: and though *Gerson* durst
"call those *Indulgences foolish*,
"and *superstitious*, which gaue
"20000. yeares pardon for
"rehearsing one Prayer, yet
"they doe aboundantly testifie
"the *Popes* liberall disposition,
"and that he is not so couetous
"in reseruing sinnes to him-
"selfe; But if perchance once
"in an hundred yeares, some
"one of the scumme of the peo-
"ple be put to death for *Sodo-*
"*my*; and that, not so much for
"the offence, as for vsurping
"the right of the *Ecclesiastique*
Princes,

"Princes, wee muſt not much
"lament nor grudge at that,
"ſince it is onely done to diſ-
"continue, and interrupt a
"præſcription, to gaine which
"Title, the *Layety* hath euer
"beene very forward againſt
"the *Clergie*: for euen in this
"kinde of his delicacies, the
"*Pope* is not ſo reſerued and
"couetous, but that he allowes
"a taſte thereof to his *Cardi-*
"*nals*, whom you once called
Money-takers. "*Carpidineros*, (by an elegancy
"proper onely to your *Secreta-*
"*ries*, the *Monkes*) in an *Epiſtle*
Theol Niem. Nemus unio Tract. 6 c.29. "which you writ to one of
"that Colledge: For ſince, the
"Cardinals are ſo compacted
"into the Pope, and ſo made
"his owne body: *That it is*
Rodol. Cupers de Eccleſ. uniuer. fol. 4. "*not lawfull for them, without*
"*licence firſt obtained from him,*
"*to be let blood in a Feuer*, what
may

" may be denied vnto them? Or
" what kind of sin is likely to be
" left out of their glorious pri-
" uiledges, which are at least
" 200? *Which Order the Pope can*
" *no more remoue out of the Eccle-*
" *siastique Hierarchy, then hee*
" *can Bishops; both because Car-*
" *dinals were instituted by God,*
" *and because the Apostles them-*
" *selues were Cardinals before they*
" *were Bishops.* Whom also in
" their creation he stiles *his bro-*
" *thers, and Princes of the world,*
" *and Co-iudges of the whole earth:*
" and to perfect all: *That there*
" *are so many Kings, as there are*
" *Cardinals.* O fearefull body;
" and as in many other things,
" so in this especially monstrous,
" that they are not able to pro-
" pagate their species: *For all*
" *the Cardinals in a vacãcy are not*
" *able to make one Cardinall more.*

Azor par. 2. l. 4. c. 1.
Mosconius de Maiest. Eccles. Milit. c. 5.
Ibidem
Idem. c. 6.
Scappus de Iure non scrip. l. 1. c. 25.
Azor vbi supra.

To

" To these men certainely the
" Pope doth no more grudge
" the plurality of sins, then hee
" doth of Benefices. And hee
" hath beene content, that euen
" *Borgia* should enioy this dig-
" nity, if he hath heaped vp, by
" his ingenious wickednesse,
" more sorts of sins in one Act,
" then (as far as I know) as any
" the *Popes* themselues haue at-
" tempted: For he did not onely
" giue the full reine to his licen-
" tiousnesse, but raging with a
" second ambition, hee would
" also change the Sex. Therein
" also his stomacke was not
" towardes young beardlesse
" boyes, nor such greene fruit:
" for hee did not thinke, that
" hee went farre enough from
" the right Sex, except hee
" had a manly, a reuerend, and
" a bearded *Venus*. Neither

staied

"staied he there; but his witty "lust proceeded further: yet "hee sollicited not the *Minions* "of the *Popes*; but striuing to "equall the licentiousnesse of "*Sodomites*, which would haue "had the *Angels*; to come as "neare them as hee could, hee "tooke a *Clergy-man*, one "of the portion and lot of the "*Lord*: and so made the maker "of *God*, a *Priest* subiect to his "lust; nor did hee seeke him "out in a Cloyster, or Quire, "but that his *Venus* might bee "the more monstrous, hee "would haue her in a *Mitre*. "And yet his prodigious lust "was not at the height; as "much as hee could he added: "and hauing found a *Man*, a "*Clergy-man*, a *Bishop*, he did "not sollicite him with entrea-"ties, and rewards, but rauished

him

" him by force. Since then the
" *Popes* doe, out of the fulneſſe
" of their power, come to thoſe
" kindes of ſinne, which haue
" neither *Example* nor *Name*,
Plat. in vit. Adri 1. " inſomuch that Pope *Paulus*
" *Venetus* which vſed to paint
" himſelfe, and deſired to ſeeme
" a woman, was called the *God-*
" *deſſe Cibele*, (which was not
" without myſterie, ſince, pro-
" ſtitute boyes are ſacred to
" that *Goddeſſe*,) and ſince they
" doe not grant ordinarily that
" liberty of practiſing ſinnes,
" till they haue vſed their
" owne right and priuiledge of
" *Preuention* and *Anticipation*.
" This pratling fellow *Ma-*
" *chiauell*, doth but treache-
" rouſly, and diſhoneſtly pre-
" uaricate, and betray the
" cauſe, if hee thinke hee
" hath done enough for the
dignity

" dignity of the *Popes*, when hee
" hath affoorded to them, ſins
" common to all the world.
" The transferring of Empires,
" the ruine of Kingdomes, the
" Excommunications, and de-
" poſitions of Kings, and deua-
" ſtations by fire and ſword,
" ſhould haue beene produced
" as their markes and characters:
" for though the examples of
" the *Popes* transferring the *Em-*
" *pire*, which our men ſo much
" ſtand vpon, bee not indeede
" true, nor that the ancient *Popes*
" practiſed any ſuch thing; yet
" ſince the Stateſ-men of our
" Order, wiſer thē the reſt, haue
" found how much this *Tempo-*
" *rall iuriſdictiō* ouer *Princes*, cō-
" duces to the growth of the
" Church, they haue perſwaded
" the *Popes*, that this is not one-
" ly lawfull for them, but often

practiſed

" practised heretofore : And
" therefore they prouide, that
" the *Canons* and *Histories* bee
" detorted to that opinion : for
" though one of our *Order* doe
" weaken that famous *Canon*,
" *Nos sanctorum*, which was
" vsed still to bee produced for
" this Doctrine, yet hee did it
" then, when the *King of great*
" *Britaine* was to bee mollified
" and sweetened towards vs,
" and the lawes to bee mitiga-
" ted, and when himselfe had
" put on the name *Eudæmon*.
" But let him returne to his
" true state, and professe him-
" selfe a *Cacodæmon*, and he will
" bee of our opinion. In which
" respect also wee may pardon
" our *Cudsemius* his rashnesse,
" when he denies the *English na-*
" *tiō to be heretiques, beeause they*
" *remaine in a perpetuall succession*

Apologia pro Garneto.

De desperata Calui. causa. c. 11.

of

" *of Bishops*: For herein these
" men haue thought it fit, to
" follow, in their practice, that
" *Translation*, which reades the
" words of *Paul*: *Serue the time* Rom. 12. 11
" and not that which saies:
" *Serue the Lord*. As for the in-
" iury which this petty compa-
" nion hath offered to our *Or-*
" *der*, since in our wrongs, both
" yours, and the *Popes* Maiesty
" is wounded; since to vs, as
" to your *Dictators*, both
" you haue giuen that large
" and auncient Commission:
" *that wee should take care that*
" *the state take no harme*, we can-
" not doubt of our reuenge:
" yet this aboue all the rest,
" doth especially vex me, that
" when he calls me *prelate*, and
" *Bishop*, (names which wee so
" much abhorre and detest) I
" know well, that out of his

"inward malignity, hee hath a
"relation to *Bellarmines*, and
"*Toletes* sacrilegious Vow-
"breaking ambitions, by which
"they imbraced the *Cardinal-*
"*ship*, and other Church digni-
"ties: but heerein this poore
"fellow, vnacquainted with
"our affaires, is deceiued, be-
"ing ignorant, that these men,
"by this act of being thus in-
"corporated into the Pope, are
"so much the neere to their
"*Center* and finall happinesse,
"this chamber of *Lucifer*, and
"that by the breach of a vow,
"which themselues thought iust,
"they haue got a new title
"thereunto: For the *Cardinalship*
"is our *Martyrdome*: & though
"not many of our *Order*, haue
"had that strength, that they
"haue beene such *Martyrs*,
"and that the Popes them-

"selues haue beene pleased to
"transferre this persecutiõ into
"the other *Orders*, who haue
"had more *Cardinals* then wee;
"yet without doubt, for such of
"ours which haue had so much
"courage, new Crownes, and
"new Garlands, appropriate
"to our *Martyrs*, are prepared
"for them in this their *Heauen*;
"because, being inabled by
"greater meanes, they are fit-
"ter for greater mischiefes.
"Wee therefore lament the
"weakenesse of our *Laynez*, & our *Borgia*, who refused the "Cardinalship offered be *Paulus* 4. & *Iulius* 3; for in this place & this meeting it is not vnfit to say they did so) euen amongst the auncient *Romans*, when "they sacrificed to you those "sacrifices, which offered any "resistance, were euer reputed

Ribadineyra Catalog. fol. 60. & 100.

Brisson. de formul. l. 1.

"vnaccepted: And therefore
"our *Bellarmine* deserues much
"praise who finding a new *Ge-*
"*nius* and courage in his new
"*Cardinalship* set out his *Retra-*
"*ctations*, & corrected all those
"places in his workes, which
"might any way bee interpre-
"ted in the fauour of Princes.
"But let vs passe ouer all these
"things: for wee vnderstand
"one another well enough; and
"let vs more particularly con-
"sider those things, which this
"man, who pretends to ex-
"ceed all Auncient and Mo-
"derne *States-men*, boasts to
"haue beene done by him.
"Though truly no man will
"easily beleeue, that hee hath
"gone farr in any thing, which
"did so tire at the beginning, or
"mid-way, that hauing seene
"the *pope*, and knowne him,

yet

« yet could neuer come to the « knowlege of the *Diuell*. I « know what his excuſe and e- « ſcape well be: that things muſt « not be extended infinitly; that « wee muſt conſiſt and arreſt « ſomewhere, and that more « meanes & inſtruments ought « not to be admitted, where the « matter may be diſpatched by « fewer. When therfore he was « ſure that the *Biſhop* of *Rome* « was the cauſe of all miſ- « chiefe, and the firſt mouer « therof, he choſe rather to ſet- « tle & determine in him, then « by acknowledging a *Diuel*, to « induce a new *tyranny*, & to be « driuen to confeſſe, that the « *pope* had vſurped vpon the *di-* « *uels* right, which opinion, if a- « ny man bee pleaſed to main- « taine, we do not forbid him: « but yet it muſt be an argument

" to vs of no very nimble wit, if
" a man do ſo admire the *pope*,
" that he leaue out the *Diuell*,
" and ſo worſhip the Image,
" without relation to the *proto-*
" *type* and firſt patterne. But be-
" ſides this, how idle, and how
" very nothings they are, which
" he hath ſhoueld together in
" his bookes, this makes it ma-
" nifeſt, that ſome of euery *Re-*
" *ligion*, and of euery profeſſion,
" haue riſen vp againſt him, and
" no man attempted to defend
" him: neither doe I ſay this, be-
" cauſe I thinke his doctrine
" the worſe for that, but it is
" therefore the leſſe artificially
" caried, and the leſſe able
" to worke thoſe ends to
" which it is directed. For our
" part wee haue not pro-
" ceeded ſo: For wee haue
" diſhed & dreſſed our precepts

in

" in these affaires, with such
" cunning, that when our owne
" men produce them to ensnare
" and establish our pupils, then
" we put vpon them the maie-
" sty and reuerence of the *Do-*
" *ctrine of the Church*, and of the
" *common opinion*: But when
" our aduersaries alleadge them,
" either to cast enuy vpon vs,
" or to detect the weaker sort,
" then they are content with a
" lower roome, and vouchsafe
" to step aside into the rancke of
" *priuate opinions*. And the *Canons*
" themselues are with vs some-
" times glorious, in their mitres
" & pontificall habits, & sound
" nothing but meere *Diuine re-*
" *solutions* out of the Chaire it
" selfe, and so haue the force of
" *Oracles*; somtimes we say they
" are ragged & lame, & do but
" whisper with a doubtfull and

" vncertaine murmure, a hol-
" low cloiſtral, or an eremitical
" voice, & ſo haue no more au-
" thority, then thoſe poore men
" which writ them: ſometimes
" we ſay they were but raſhly
" throwne into the peoples eares
" out of pulpits, in the Homilies
" of fathers; ſometimes that
" they were deriued out of ſuch
" *Councels* as ſuffered *abortion*,
" and were deliuered of their
" children, which are their *Ca-*
" *nons*, before inanimation,
" which is the Popes aſſent; or
" out of ſuch *Councels*, as are
" now diſcontinued and dead,
" (howſoeuer they remained
" long time in vſe, and liuely, &
" in good ſtate of health) and
" therefore cannot be thought
" fit to be vſed now, or applyed
" in ciuill buſineſſes; ſometimes
" we ſay the Popes voyce is in
them

" them all by his approbation;
" ſometimes that only the
" voyce of thoſe authors, from
" whom they are taken, ſpeakes
" in them. And accordingly we
" deliuer diuers and various
" *Phyloſophy* vpon our *Gratian*,
" who compiled them; ſome-
" times we allow him the ho-
" nour and dignity of *Diamonds*
" and the nobler ſort of ſtones,
" which haue both their cleere-
" neſſe, and their firmeneſſe
" from this, for that they are
" compacted of leſſe parts, and
" atomes, then others are: and
" ſo is *Gratian*; whom for the
" ſame cauſe, ſometimes we ac-
" count but a hil of many ſands
" caſt together, and very vnfit
" to receiue any foundation. I
" muſt confeſſe, that the *fathers*
" of our *Order*, out of a youth-
" full fiercenеſſe, which made

" them dare and vndertake any
" thing (for our *order* was ſcarce
" at yeares at that time) did a-
" miſſe in inducing the *Councell*
" of *Trent* to eſtabliſh certaine
" *Rules* & *Definitions*, frō which
" it might not be lawfull to de-
" part: for indeed there is no re-
" medy, but that ſometimes we
" muſt depart frō them: nor can
" it bee diſſembled, that both the
" writers of our *Order*, and the
Vide Benium. " *Dominicans* haue departed
" from them in that great wàr
" and *Tragedy* lately raiſed at
" *Rome*, about *Grace* & *Free wil.*
" For it is not our purpoſe that
" the writings of our men
" ſhou'd be ſo ratified, that they
" may not be changed, ſo that
" they be of our *Order* which
" change them: ſo by the ſame
Apolog. Garnet. c. 3 " liberty, which *Dæmon Ioannes*
" hath taken in deliuering the

King

" *King* of *Britaine* from the dan-
" ger of *Deposition*: (*because as*
" *yet no sentence is giuen against*
" *him*) and also frō many other
" *Canons*, which others thinke
" may iustly bee discharged a-
" gainst him, it will be as law-
" full for vs, when that *kingdome*
" shal be inough stupified with
" this our *Opium*, to restore those
" *Canons* to their former vigor,
" and to awake that state out of
" her *Lethargy*, either with her
" owne heat, intestine warre, or
" by some *Medicine*, draw from
" other places: for *princes* haue
" all their securities from our in-
" dulgence, and from the slacke
" & gentle interpretation of the
" *Canōs*: they are but priuileges,
" which since they are deriued,
" & receiue life from vs, they
" may be by vs diminished, re-
" uoked, & anulled: for as it was
" lawfull for *Mariana* to depart

" from the doctrine of the *Coun-*
" *cell* of *Constance*, so it was law-
" full for *Cotton* to depart from
" *Mariana*: which, notwithstan-
" ding, wee would haue onely
" lawfull for our *Order*, to whō
" it is giuen to know times, and
" secrets of state: for we see the
" *Sorbonists* themselues, (which
" may seeme to haue an *Aristo-*
" *craticall Papacy* amongst them-
" selues) though they laboured
" to destroy the doctrine of
" *Mariana*, did yet wisely for-
" beare to name him, or any o-
" ther *Iesuit*, which was a mo-
" desty that I did not hope for
" at their hands; since, before I
" dyed, they made one *Decree*
" against mee: but yet therein,
" I thinke somewhat may bee
" attributed to my patience, and
" prouidence; who knowing
" their strength, and our owne
infancy,

Greizer. Examen. speculi fol. 139.

" infancy, forbad all of my *Or-*
" *der* to make any answer to
" that *Decree* of theirs: neither
" were we so *Herculean* as to of-
" fer to strangle Serpents in
" our cradle. But yet since af-
" ter that time, they haue beene
" often prouoked by our men:
" (for I gaue not so iron a *Rule*
" and *Precepts* to my *Disciples*, as
" *Francis* did to his, who would
" not haue his Rule applyed
" to times & to new occasions)
" certainly they might haue bin
" excused, if they had beene at
" this time sharper against vs.
" And if the *Parliament* of *Paris*
" thought it not fit to cary the
" matter so modestly in their
" *Arrest* against *Mariana*, but
" made both the *Booke*, and the
" *Doctrine*, and the *Man*, infa-
" mous: What should wee say
" more of it, but that it is a *Gy-*

ant

L'eschuffier fol. 25. "ant, and a wilde beast, which "our men could neuer tame: "for, still it cryes and howles, "*The Pope is bound to proceede* "*lawfully, and Canonically*: and "this they malitiously inter- "prete of their owne lawes, Idem fo. 32. "and of *auncient Canons*, which "they hope to bring into vse "againe, by an insensible way "of *Arrest* and *Sentences* in "that *Court*. This then is the "point of which wee accuse "*Machiuell*, that he carried not "his Mine so safely, but that "the enemy perceiued it still. "But wee, who haue receiued "the *Church* to be as a ship, do "freely saile in the deep sea; we "haue an *anchor*, but wee haue "not cast it yet, but keepe it e- "uer in our power, to cast it, "and weigh it at our pleasure. "And we know well enough, that

"that as to ſailing ſhips, ſo
"to our ſailing Church, all
"rocks, all promontories, all
"firme and faſt places are dan-
"gerous, and threaten ſhip-
"wracke, and therefore to bee
"auoyded, and liberty and ſea-
"roome to bee affected; yet I
"doe not obſtinatly ſay, that
"there is nothing in *Machi-*
"*uels commentary*, which may
"bee of vſe to this Church.
"Certainely there is very
"much; but wee are not men
"of that pouerty, that wee
"neede begge from others,
"not dignity thoſe things
"with out prayſes, which
"proceede not from our
"ſelues. The Senate of *Rome*
"gaue vs heertofore a
"noble example of this
"temperance and abſtinence,
"which therefore refuſed

to

"to place *Christ* amongst their
"*gods*, becauſe the matter was
"propoſed by the *Emperour*,
"and begunne not in them-
"ſelues. As for that particular,
"wherein *Machiauel* vſeth e-
"ſpecially to glory; which is,
"that he brought in the liber-
"ty of diſſembling, and lying,
"it hath neither foundation
"nor colour: For not onely
"*Plato*, and other faſhioners
"of *Common-wealths*, allowed
"the libertie of lying, to Ma-
"giſtrates & to Phyſicians; but
"we alſo cõſidering the fathers
"of the *Church*, *Origen*, *Chryſo-*
"*ſtome*, *Hierom*, haue not only
"found that doctrine in them,
"but wee haue alſo deliuered
"them from all imputation, &
"reprehenſion by this euaſion:
"*That it was lawfull for them to*
"*maintaine that opinion, till ſome*
definition

Obſeruationes in Caſſianum, fol. 738. ex col. lat. 19.

" *definition of the Church had*
" *established the contrarie.* Which
" certainely, (though this
" should not be so openly spo-
" ken of) as yet was neuer
" done. But yet wee haue de-
" parted from this doctrine of
" free lying, though it were re-
" ceiued in practice, excused by
" the Fathers, strengthened by
" examples of Prophets & An-
" gels, in the Scriptuers: and so
" almost established by the
" law of *Nations*, and *Nature*;
" onely for this reason, because
" we were not the first *Authors*
" of it. But wee haue supplied
" this losse with another do-
" ctrine, lesse suspitious; and
" yet of as much vse for our
" *Church*; which is *Mentall Re-*
" *seruation*, and *Mixt propositi-*
" *ons*. The libertie therefore
" of lying, is neither new, nor
safe,

" safe as almost all *Machiuells*
" precepts are so stale and ob-
" solete, that our *Serarius* v-
" sing, I must confesse, his Ie-
" suiticall liberty of wilde anti-
" cipation, did not doubt to call
" *Herod*, who liued so long be-
" fore *Machiuell*, a *Machiavelli-*
" *an*. But that at one blow wee
" may cut off all his reasons, and
" all his hopes, this I affirme,
" this I pronounce, That all his
" bookes, and all his deedes,
" tend onely to this, that there-
" by a way may bee prepared to
" the ruine and destruction of
" that part of this Kingdome,
" which is established at *Rome*:
" for what else doth he endea-
" uor or go about, but to change
" the forme of Cōmon-wealth,
" and so to depriue the people
" (who are a soft, a liquid, and
" ductile mettall, and apter for
our

Trihares lib. 2. c. 4.

" our impreſſions) of all their
" liberty; and hauing ſo deſtroy-
" ed all ciuilitie & re-publique,
" to reduce all States to Monar- *De la meſſe*
" chies; a name which in ſecular *fol.* 358.
" States, wee doe ſo much ab-
" horr, (I cannot ſay it without
" teares,) but I muſt ſay it, that
" not any one Monarch is to be
" found, which eyther hath not
" withdrawne himſelfe wholly
" from our kingdome, or woun-
" ded and endamaged in ſome
" weighty point; hereupon our
" *Cotton* confeſſeth, that the au-
" thority of the Pope is incom-
" parably leſſe then it was, and
" that now the *Chriſtian Church*,
" (which can agree to none but
" the *Romanes*,) is but a diminu-
" tiue. And hereupon alſo it is,
" that the Cardinalls, who were
" wont to meet oftner, meet *Synta.*
" now but once in a weeke, *Tholoſa. l.*
be- 15. *c.* 4. *n.* 7.

"becauſe the buſineſſes of the
"*Court* of *Rome* grow fewer.
"To forbeare therefore men-
"tioning of the Kings of *Bri-*
"*taine* and *Denmarke*, and the
"other Monarkes of the firſt
"ſort, which haue vtterly caſt
"off *Rome*; euen in *France*, our
"enemies are ſo much encrea-
"ſed, that they equall vs almoſt
"in number: and for their
"ſtrength, they haue this ad-
"uantage aboue vs, that they
"agree within themſelues, and
"are at vnity with their neigh-
"bour Reformed *Churches*;
"whereas our men, which call
"themſelues *Catholicke* there,
"doe ſo much differ from the
"Romane Catholick, that they
"doe not onely preferre Coun-
"cels, but euen the *King*, before
"the *Pope*, and euermore op-
"poſe thoſe their two great

Gyants,

" *Gyants, Gog* and *Magog*, their
" Parliament of *Paris*, and their
" *Colledge* of *Sorbon*, against all
" our endeauours. Besides all
" this, wee languish also mise-
" rably in *Spaine*, where *Clergie-*
" *men, if they breake their fealty to*
" *their Lord, are accused of trea-*
" *son*; where *Ecclesiasticall per-*
" *sons are subiect to secular iudge-*
" *ment*, and, *if they bee sacrilegi-*
" *ous, are burnt by the Ordinarie*
" *Magistrate*; which are doc-
" trines and practices, contra-
" ry, and dangerous to vs. And
" though they will seeme to
" haue giuen almost halfe the
" kingdome to the *church*, and
" so to haue diuided equally;
" yet those Graunts are so infe-
" cted, with pensions, and other
" burdens, by which the Kings
" seruants, and the yonger sons
" of great persons are main-
tained,

Scap. de iure non script. l. 1. c. 6.

Ibid. c. 16.

Ibid. c. 25.

"tained, that this greatneſſe of
"the Church there is rather a
"dropſie, then a ſound ſtate
"of health, eſtabliſhed by well-
"concocted nouriſhment, and
"is rather done, to caſt an enuy
"vpon the Church, then to
"giue any true maieſty to it.
"And euen in vſurping *Eccle-*
"*ſiaſticall Iuriſdiction*, the kings
"of *Spaine* haue not onely ex-
"ceeded the Kings of *France*,
"but alſo of *Britany*: For (ſayes
De Regno Sicilia. "*Baronius* of that King) *there is*
"*now riſen vp a new Head, a mon-*
"*ſter, and a wonder. Hee Excom-*
"*municates, and hee Abſolues:*
"*And hee practiſeth this power*
"*euen againſt Biſhops, and Car di-*
"*nals. Hee ſtops Appeales, and*
"*he acknowledges no ſuperiority in*
"*the Sea of Rome, but onely in caſe*
"*of Preuention.* And therefore,
"the name Monarch, is a hate-

full

" full and execrable name to vs.
" Against which, *Baronius* hath
" thundred with such violence,
" such fiercenesse, and such bit-
" ternesse, that I could hardly
" adde any thing thereunto, if I
" should speake (vnspeakable
" *Emperour*) with thine owne
" tongue: For hee calls it an *A-*
" *dulterine name*, and a *Tower of*
" *Babel*, and threatens destru-
" ction to that King (though
" himselfe were his subiect,) ex-
" cept he forbeare the name. In
" the meane time, hee resolues
" him to bee a *Tyrant*, and pro-
" nounces him to stand yearely
" excommunicate by the *Bulla*
" *Cœnæ*. Neyther doth he offer
" to defend himselfe with any
" other excuse, when a Cardi-
" nall reprehended his fiercenes *Resp. ad*
" toward the King, then this; *An* *Card. Co-*
" *Imperious zeale hath no power* *lum.*

80

" *to ſpare God himſelfe.* And yet
" he confeſſeth, that this zeale
" was kindled by the *Popes*
" *ſpeciall commaund,* and by his
" *Oath* taken, as Cardinall.
" Neither hath our *Bellarmine*
" almoſt any other cauſe of ab-
" uauncing *Monarchicall* ga-
" uernment ſo much as he doth,
" then thereby to remoue all
" ſecular men from ſo great a
" dignitie, and to reſerue it on-
" ly to the Church. It was ther-
" fore well done of that *Rebul-*
" *lus* (who now begins to bee
" knowne in this ſtate) when
" hauing ſurfeited with Ca-
" lumnies againſt the *French*
" Church, and her Miniſters,
" he hath dared of late to draw
" his pen, and to ioyne battell
" againſt a moſt puiſſant for-
" raine Prince: hee did well (I
" ſay) and fitly, when hee cal-

led

"led *Bellarmine* and *Baronius*, Salmonett.
"*The sword & buckler of the Ro-*
"*mane Church.* And I cannot
"choose but thanke him for af-
"foording the Title of *Sword*
"to our *Order*; as well, be-
"cause after so many exposi-
"ons of those words, (*Behold,*
"*heere are two swords*) which
"our side hath gathered, to e-
"stablish a temporall Iurisdi-
"ction in the *Pope*, and which
"our Aduersaries haue remo-
"ued, worne out, or scorned,
"this man hath relieued vs
"with a new, and may seem to
"intend by the *two swords, the*
"*Popes Excommunications*, and
"the *Iesuites Assassinates*, and
"*King-killings*; as also because
"he hath reserued to our *Order*
"that soueraigne dignity, that
"as God himselfe was pleased,
"to defend his Paradice with

" fire and ſword, ſo we ſtand
" watchfull vpon the borders
" of our *Church*, not onely pro-
" uided, as that *Cherubin* was
" with fire and ſword, but with
" the later inuention of *Gun-*
" *powder*; about the firſt inuen-
" tour whereof I wonder, why
" *Antiquaries* ſhould contend,
" whether it were the *Deuill* or
" a *Frier*, ſince that may be all
" one. But as (O vnſpeakable
" *Emperour*) you haue almoſt
" in all things endeuoured to i-
" mitate *God*: ſo haue you moſt
" throughly performed it in vs;
" For when *God* attempted the
" *Reformation* of his *Church*, it
" became you alſo to reforme
" yours. And accordingly by
" your *Capuchins*, you did re-
" forme your *Franciſcans*,
" which, before we aroſe, were
" your chiefeſt labourers, and
worke-

" workemen: and after, you
" Reformed your *Capuchins*, by
" your *Recolets*. And when you
" perceiued that in the *Church*
" of *God*, some men proceeded
" so farre in that *Reformation*,
" that they endeuoured to draw
" out, not onely all the peccant
" and dangerous humours, but
" all her beautie, and exteriour
" grace and Ornament, and e-
" uen her vitall spirits, with her
" corrupt blood, & so induce a
" leannesse, and il-fauouredne
" vpon her, & thought to cure
" a rigid coldnesse with a feuer,
" you also were pleased to fol-
" low that Example, and so, in
" vs, did Reforme, and awaken
" to higher enterprises, the dis-
" positions as well of the *Cir-*
" *cumcellions*, as of the *Assassins*:
" for we do not limit our selues
" in that low degree of the

Hypocra. l. 4. Apho. 57.

" *Circumcellions*, when we vrge
" and prouoke others to put vs
" to death; nor of the *Assassins*
" which were hired to kil some
" Kings, which passed through
" their quarter: for we exceed
" them both, because wee doe
" these things voluntarily, for
" nothing, & euery where. And
" as wee will bee exceeded by
" none, in the thing it selfe: so
" to such things as may seeme
" mysticall and significant, wee
" oppose mysticall things. And
" so, least that *Canon*; *That no*
" *Clergy-man should weare a knife*
" *with a point*, might seeme to
" concerne vs, by some prophe-
" tical relation, we in our *Rules*
" haue opposed this precept:
" *That our knife be often whetted*,
" & so kept in an apt readinesse
" for all vses: for our diuination
" lies in the cōtemplation of en-
trails;

Carranza stat. synod. N. 41.

Regul. Iesuit. cap. præfect. Refectior.

« trails; in which art we are thus
« much more ſubtile then thoſe
« amongſt the old *Romans*, that
« wee conſider not the entrails
« of *Beaſts*, but the entrails of
« ſoules, in confeſſions, and the
« entrails of *Princes*, in treaſons;
« whoſe hearts we doe not be-
« leeue to be with vs, till we ſee
« them: let therefore this prat-
« ling *Secretary* hold his tõgue,
« and be content that his book
« be had in ſuch reputation, as
« the world affoords to an *E-*
« *phimerides*, or yearely *Alma-*
« *nack*, which being accõmoda-
« ted to certaine places, & cer-
« taine times, may bee of ſome
« ſhort vſe in ſome certaine
« place: and let the *Rules* and
« precepts of his Diſciples, like
« the *Canons* of *prouincial Coun-*
« *cels* bee of force there, where
« they were made, but onely

"ours which pierce, and passe
"through all the world, retaine
"the strength and vigour of *V-*
"*niuersal Counсels*. Let him en-
"ioy some honourable place
"amongst the *Gentiles*, but ab-
"staine frō all of our sides: nei-
"ther when I say, *Our side*, doe
"I only meane Moderne men:
"for in all times in the *Romane*
"Church there haue been *Fri-*
"*ers* which haue far exceeded
Machianel. Truely I thought
this Oration of *Ignatius* very
long: and I began to thinke of
my body which I had so long
abandoned, least it should pu-
trifie, or grow mouldy, or bee
buried; yet I was loath to leaue
the Stage, till I saw the Play en-
ded: And I was in hope, that if
any such thing should befall
my body, the Iesuits, who work
Miracles so familiarly, & whose
reputa-

reputation I was so careful of in this matter, would take compassion vpon me, and restore me againe. But as I had sometimes obserued,

Feathers or strawes swimme on the waters face,
Brought to the bridge, where through a narrow place
The water passes, throwne backe, and delai'd;
And hauing dauc'd a while, and nimbly plai'd
Vpon the watry circles, Then haue bin
By the streames liquid snares, nd iawes, suck'd in
And suncke into the wombe of that swolne bourne,
Leaue the beholder desperate of returne:

So I saw *Machiauel* often put forward, and often thrust back, and at last vanish. And looking

earnestly vpon *Lucifers* countenance, I perceiued him to bee affected towards *Ignatius*, as *Princes*, who though they enuy and grudge, that their great Officers should haue such immoderate meanes to get wealth; yet they dare not complaine of it, lest thereby they should make them odious and contemptible to the people: so that *Lucifer* now suffered a new *Hell*: that is, the danger of a *Popular Deuill*, vaine-glorious, and inclined to innouations there. Therfore he determined to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deserued so well; neither did hee thinke it safe to stay without, & giue him more occasions to amplifie his own worth, & vnder-

value

value all thē there in publique, and before so many vulgar *Diuels*. But as hee rose, a whole army of foules besieged him. And al which had inuented any new thing, euen in the smallest matters, thronged about him, and importuned an admission. Euen those which had but inuented new attire for women, & those whom *Pancirollo* hath recorded in his *Commentaries* for inuention of *Percellan dishes*, of *Spectacles*, of *Quintans*, of *stirrups*, and of *Cauiari*, thrust themselues into the troupe. And of those, which pretended that they had *squared the circle*, the nūber was infinite. But *Ignatius* scattered all this cloud quickly, by commaunding, by chiding, by deriding, and by force & violence. Amongst the rest, I was sorry to see him vse *Peter Aretine* so ill

De rebus nuper inuentis.

as he did: For though *Ignatius* told him true when he boasted of his licentious pictures, that because hee was not much learned, hee had left out many things of that kind, with which the ancient histories & poëmes abound; and that therefore *Aretine* had not onely not added any new inuention, but had also taken away all courage and spurs from youth, which would rashly trust, and relie vpon his diligence, and seeke no further, & so lose that infinite & precious treasure of Antiquity. Hee added moreouer, that though *Raderus*, and others of his *Order*, did vse to gelde *Poets*, and other *Authors*: and heere I could not choose but wonder, why they haue not gelded their *Vulgar Edition*, which in some places hath such obscene words

as

as the *Hebrew* tongue, which is therefore also called *Holy*, doth so much abhorre, that no obscene things can be vttred in it) insomuch, that (as one of them very subtilly notes) the starre of *Venus* is very seldome called by that name in the Scripture: for how could it be, the word being not *Hebrew*? yet (said hee) our men doe not geld them to that purpose, that the memory thereof should bee abolished; but that when themselues had first tried, whether *Tiberius* his *Spintria*, & *Martialis symplegma*, and others of that kinde, were not rather *Chimeraes*, & speculations of luxuriant wits, then things certaine & constant, and such as might bee reduced to an Art and methode in licentiousnes: for Iesuits neuer contēt thēselues with the *Theory* in any

Harlay Defence des Iesuit. fol. 13.

thing, but straight proceed to *practise*) they might after communicate them to their owne *Disciples* and *Nouitiates*: for this Church is fruitfull in producing *Sacraments*; and being now loaded with *Diuine sacraments*, it produces *Morall sacraments*. In which, as in the diuine, it binds the *Layety* to one species; but they reserue to themselues the diuers formes, and the secrets and mysteries in this matter, which they find in the *Authors* whō they geld. Of which kind I think they giue a little glimmering and intimation, when in the life of their last made *Goddesse, Francisca Romana*, they say: *that the bed where she lay with her husband, was a perpetuall Martyrdome to her, and a shop of miracles.* But for all this, since *Aretine* was one, who by

Valladerius fol. 24.

by a long custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish and dis-esteeme *God* himselfe. I wonder truely, that this *Arch-Iesuite*, though hee would not admit him to any eminent place in his *Triumphant Church*, should deny him an office of lower estimation: For truly to my thinking, he might haue beene fit, either to serue *Ignatius*, as *Master of his pleasures*, or *Lucifer* as his *Crier*: for whatsoeuer *Lucifer* durst think, this man durst speake. But *Ignatius*, who thought himselfe sufficient for all vses, thrust him away, and when he offered vpward, offered his staffe at him: Nor did he vse *Christopher Columbus* with any better respect; who hauing found all waies in the

the earth, & sea open to him, did not feare any difficulty in *Hell*, but when hee offered to enter, *Ignatius* staid him, & said: You "must remember, sir, that if this "kingdom haue got any thing "by the discouery of the *West* "*Indies*, al that must be attribu- "ted to our *Order*: for if the o- "pinion of the *Dominicans* had "preuailed, *That the inhabitants* "*should be reduced, onely by preа-* "*ching and without violence*, cer- "tainely their 200000 of men "would scarce in so many ages "haue beene brought to 150 "which by our meanes was "so soone performed. And if "the law, made by *Ferdinando*, "onely against *Canibals*; *That al* "*which would not bee Christians*, "*should bee bondslaues*, had not "beene extended into other "Prouinces, wee should haue lacked

Metalius Metellus, Præfat. in Oforium.

" lacked men, to digge vs out
" that benefite, which their
" countries affoord. Except we,
" when wee tooke away their
" old Idolatrie, had recompen-
" ced them with a new one of
" ours; except we had obtruded
" to those ignorant and barba-
" rous people, sometimes natu-
" rall things, sometimes artifi-
" ciall, and counterfeit, in stead
" of *Miracles*; & except we had
" been alwaies ready to conuey,
" & to apply this *medicine* made
" of this pretious *Americã* dung
" vnto the Princes of *Europe*,
" & their *Lords* & *Councellours*,
" the profit by the onely disco-
" uery of these places (which
" must of necessity bee refer-
" red to fortune) would haue
" beene very little; yet I praise
" your perseuerance, and your
" patience; which since that,

seemes

« seemes to bee your principall « vertue) you shall haue good « occasion to exercise heere, « when you remaine in a lower « and remoter place, then you « thinke belongs to your me- « rits. But although *Lucifer* being put into a heate, and almost smothered with this troupe and deluge of pretenders, seemed to haue admitted *Ignatius*, as his *Lieutenant*, or *Legat à latere*, and trusted him with an absolute power of doing what hee would, yet he quickly spied his owne errour, and danger thereby. He began to remember how forcibly they vse to vrge the *Canon Alius*; by which the King of *France* is said to haue beene deposed, not for his wickednesse, but for his infirmity, and vnfitnesse to gouerne: And that kings

kings do forfeit their dignity, if they giue themselues to other matters, and leaue the gouernment of the State to their officers. Therfore *Lucifer* thought it time for him to enter into the businesse, least at last *Ignatius* should prescribe therein; by which title of prescription, hee well knew, how much the *Church* of *Rome* doth aduance and defend it selfe against other *Princes*. And though he seemed very thankfull to *Ignatius*, for his deliuery from this importunate company, yet when he perceiued, that his scope and purpose was, to keepe all others out, he thought the case needed greater consideration; For though he had a confidence in his own *Patriarkes*, which had long before possest that place, and in whose company (as an

Paris de puteo, de syndicat, de excess. regnom.

Abbot

Sophronius cap. 45. Consenuerat

Abbot said to the *Deuill*, who after long intermission, now tempted him) *hee was growne old*, and doubted not but that they would defend their right, and oppose themselues against any innouation, which *Ignatius* should practise, yet if none but hee in a whole age should hee brought in, hee was afraid, that this singularity would both increase his courage and spirit, and their reuerence, and respect towards him. Casting therefore his eyes into euery corner, at last a great way off, hee spied *Philip Nerius*: who acknowledging in his owne particular no especiall merit towards this kingdome, forbore to presse neerer the gate; But *Lucifer* called to his remembrance, that *Nerius* and all

that

that *Order*, of which hee was the *Author*, which is called *congregatio Oratorij*, were erected, aduanced, and dignifyed by the *Pope*, principally to this end, that, by their inceſſant Sermons to the people, of the liues of *Saints* and other *Eccleſiaſtique Antiquities*, they might get a new reputation, and ſo the torrent, and generall ſuperſtition towards the Ieſuits, might grow a little remiſſer, and luke-warme: for at that time the Pope himſelfe beganne to bee afraid of the Ieſuites, for they begunne to publiſh their *Paradox of Confeſſion and abſolution to bee giuen by letters, and Meſſengers*, and by that meanes to draw the ſecrets of all Princes onely to themſelues; And they had

had tried and sollicited a great *Monarch*, who hath many designes vpon *Italy*, against the *Pope*, & deliuered to that prince diuers articles, for the reforming of him. Now the *Pope* and *Lucifer* loue euer to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupō he called for *Philip Nerius*, and gaue him many euidences of a good inclination towards him. But *Nerius* was too stupid, to interprete them aright. Yet *Ignatius* spied them, and before *Lucifer* should declare himselfe any further, or proceed too farre herein, least after hee were farre engaged, there should bee no way, to auert or withdraw him from his owne propositions (for he saw

there

there must be respect had of his honour and constancy) hee thought it fittest to oppose now at the beginning. He said therefore, that he now perceiued, that *Lucifer* had not been altogether so much conuersant with *Philip*, as with the *Iesuits*, since hee knew not, how much *Philip* had euer professed himselfe an enemy to him. (a) For he did not only deny all visions, and apparitions. (b) And commaunded one to spit in *Maries* face, when shee appeared againe, because hee thought it was the *Deuill*. (c) And droue away another that came to tempt a sick man, in the shape of a Phisitian; (d) And was hardly drawn to beleeue any possessings; but (e) when three *Deuils* did meete him in the way,

a *Vita Norij fol.* 107.
b *Fol.* 108.
c *Fol.* 212.
d *Fol.* 229.
e *Fol.* 19.

"way, to affright him, hee neither thought them worthy of "any *Exorcismes*, nor so much "as the signe of the Crosse, but "meerely went by them, as "though he scorned to look at "thē, & so despighted thē with "that negligēce. It may be that "hee hath drawne others into "*Religion*, but himselfe remai-"ned then in the *Layety*; in so
f Fol. 26. "much as I remember, that (f) "I vsed to call him, *The Saints* "*Bull*, that hangs without, and "cals others into the *Church*.
g Fol. 313. "(g) Neither doe they which "follow this *Order*, bind themselues with any *vow* or *oath*; "Neither do I know any thing
h Fol. 163. "for which this (h) kingdome "is beholding to him, but that "*he moued Baronius to write his* "*Annals*.

To all this, *Nevius* said nothing,

thing, as though it had beene spoken of some body else. Without doubt, either hee neuer knew, or had forgot that he had done those things which they write of him. But *Lucifer* himselfe tooke the boldnesse (hauing with some difficultie got *Ignatius* leaue) to take *Nerius* his part: and proceeded so farre, that hee ad-
" uentured to say, that *Baro-*
" *nius*, *Bozius*, and others,
" which proceeded out of the
" *Hyue* of *Nerius*, had vsed a
" more free, open, and hard
" fashion against *Princes*, and
" better prouided for the
" Popes *Direct Iurisdiction* vp-
" on all Kingdomes, and more
" stoutly defended it: then they;
" which vndertaking the cause
" more tremblingly, then be-
" comes the Maiestie of so

great

"great a busineſſe, adhered to
"*Bellarmines* ſect, and deuiſed
"ſuch crooked waies, and ſuch
"perplexed intanglings, as by
"reaſon of the various, and vn-
"certaine circumſtances, were
"of no vſe: And that whatſo-
"euer *Nerius* his *ſchollers* had
"performed, muſt be attribu-
"ted to him, as the fruit to the
"roote. *Ignatius* perceiuing
that *Lucifer* vndertooke all of-
fices for *Nerius*, and became
Iudge, Aduocate, and witneſſe,
purſuing his former reſolution,
determined to interrupt him,
leaſt when hee had enlarged
himſelfe in *Nerius* commenda-
tion, hee ſhould thereby bee
bound to a reward. He there-
"fore cried out, What hath
"*Nerius* done? what hath he,
"or his followers put in exe-
"cution? haue they not euer

beene

"become onely exercised in spe-
"culations, and in preparatory
"doctrines? Are these bookes
"which are written of the *Iu-*
"*risdiction* of the *Pope*, to any
"better vse then *Phisitians Le-*
"*ctures* of diseases, and of Me-
"dicines? whilest these *Receits*
"lie hid in *Phyſitians* bookes,
"and no body goes to the *Pati-*
"*ent*; no body applies the me-
"dicines to the disease, what
"good, what profit comes by
"all this? what part, what
"member of this languishing
"body haue they vndertaken?
"In what *Kingdome* haue they
"corrected these humours,
"which offend the *Pope*, either
"by their *Incision* or *cauterising*?
"what state haue they cut vp
"into an *Anatomy*? what *Sceleto*
haue they prouided for the
instruction of Posterity? Doe

" they hope to cure their dis-
" eases, by talking and Prea-
" ching, as it were with
" charmes and enchantments?
" If *Nerius* shall bee thought
" worthy of this Honour, and
" this place, because out of his
" *schollers* writings something
" may be gleaned, which may
" bee applied to this purpose,
" why should we not haue *Be-*
" *za* and *Calvin*, and the rest of
" that sort here in Hell, since in
" their bookes there may bee
" some things found, which
" may be wrested to this pur-
" pose? But, since their scope
" was not to extirpate *Mo-*
" *narchies*, since they published
" no such *Canons* and *Apho-*
" *risмes* as might be applied to
" all cases, and so brought into
" certaine vse & consequence,
" but limited theirs to circum-

stance

" ſtances which ſeldome fall
" out, ſince they deliuered no-
" thing dangerous to Princes,
" but where, in their opinion,
" the *Soueraignty* reſided in the
" *People*, or in certaine *Ephori*,
" ſince they neuerſaid, that this
" power to violate the perſō of
" a prince, might either be takē
" by any priuate man, or com-
" mitted to him, & that there-
" fore none of their diſciples
" hath euer boaſted of hauing
" done any thing vpon the per-
" ſon of his ſoueraigne: we ſee
" that this place hath euer been
" ſhut againſt them: there haue
" been ſome few of thē (thogh
" I can ſcarce afford thoſe men
" the honour, to number them
" with *Knox*, & *Goodman*, and
" *Buchanan*) which following
" our examples, haue troubled
" the peace of ſome States, and

" beene iniurious to some prin-
" ces, and haue beene admitted
" to some place in this King-
" dome; but since they haue
" performd nothing with their
" hands, nor can excuse them-
" selues by saying, they were
" not able: (for wherein was
" *Clement*, or *Ranillac* more a-
" ble then they; or what is not
" he able to doe in the middest
" of an Army, who despiseth
" his owne life?) they scarce e-
" uer aspire, or offer at this se-
" cret and sacred *Chamber*. *Lu-*
" *cifer* had a purpose to haue re-
" plied to this: that perchance
" all their hands which had bin
" imbrued in the bowels of
" Princes, were not so immedi-
" atly armed by the Iesuites, as
" that they were euer present at
" all consultations and resolu-
" tions: (and yet hee meant to

say

"say this, not as sworne wit-
"nesse, but as *Lucifer* himselfe,
"& the father of lies, in which
"capacitie hee might say any
"thing) But that it was enough
"that *Confessours* do so possesse
"them with that doctrine, that
"it is not now proposed to
"them as *Physicke*, but as natu-
"rall food, and ordinary diet;
"and that therfore for the per-
"formance of these things, a
"Iesuits person is no more re-
"quisite, then that the heart of
"a man, becausc it sends forth
"spirits into euery limbe,
"should therefore bee present
"in euery limbe: that when it
"was in vse for the *Consuls* of *Brisson. de*
"*Rome* for the safety of their *formul. l. 1.*
"Country and army, to deuote
"themselues ouer to the infer-
"nall *god*, it was lawfull for
"themselues to abstaine and

"forbeare the act, and they "might appoint any Souldier "for that *Sacrifice:* and that so "the Iesuites for the perfor- "mance of their resolutions, "might stirre vp any amongst "the people: (for now they en- "ioy all the priuiledges, of "the *Franciscans*, who say; "*That the name of People, com-* "*prehends all which are not of* "*their Order:*) And that if this "be granted, *Nerius* his schol- "lers are inferiour to none; "with whose bookes (if all the "*Iesuites* should perish) the "Church might content her "selfe, and neuer feare dearth nor leanenesse. This *Lucifer* would haue spoken; but hee thought it better and easier to forbeare: for hee obserued, that *Ignatius* had giuen a sign, & that all his troupes which were many,

Reinsnik. Manual. Franciscan. cap. 9.

ny, subtile, & busie, set vp their bristles, grumbled, and compacted themselues into one body, gathered, produced, and vrged all their euidence, whatsoeuer they had done, or suffered. Therethe *English Legion*, which was called *Capistrata*, which *Campian* led, and (as I thinke) *Garnet* concluded, was fiercer then all the rest. And as though there had beene such a second *martyrdome* to haue been suffered, or as though they might haue put off their *Immortalitie*, they offered themselues to any imploiment. Therefore *Lucifer* gaue *Nerius* a secret warning to withdraw himselfe, & spoke no more of him; and despairing of bringing in an other, began earnestly to thinke, how hee might leaue *Ignatius* out. This therefore he said to him: Haltered.

" I am sory my *Ignatius*, that I
" can neither find in others, de-
" serts worthy of this place, nor
" any roome in this place wor-
" thy of your deserts. If I might
" die, I see there would bee no
" long strife for a succeſſour:
" For if you haue not yet done
" that act which I did at first in
" *Heauen*, and thereby got this
" Empire, this may excuſe you,
" that no man hath beene able
" to tell you what it was: For
" if any of the *Auncients* say
" true, when they call it *Pride*,
" or *Licentiouſneſſe*, or *Lying*; or
" if it be in any of the *Caſuiſtis*,
" which profeſſe the Art of sin-
" ning, you cānot be accuſed of
" hauing omitted it. But since I
" may neither forsake this *king-*
" *dome*, nor diuide it, this onely
" remedy is left: I will write to
" the Biſhop of *Rome*: hee ſhall

call

" call *Galilæo* the *Florentine* to
" him; who by this time hath
" throughly instructed him-
" selfe of all the hills, woods,
" and Cities in the new world,
" the *Moone*. And since he ef-
" fected so much with his first
" *Glasses*, that he saw the *Moon*, *Nuncius*
" in to neere a distance, that *Sydereus*.
" hee gaue himselfe satisfacti-
" on of all, and the least parts
" in her, when now being
" growne to more perfection
" in his Art, he shall haue made
" new *Glasses*, and they recei-
" ued a hallowing from the
" *Pope*, he may draw the *Moon*,
" like a boate floating vpon the
" water, as neere the earth as
" he will. And thither (because
" they euer claime that those
" imployments of discouery
" belong to them) shall all the
" Iesuites bee transferred,

" and easily vnite and recon-
" cile the *Lunatique Church* to
" the *Romane Church*, without
" doubt, after the Iesuites haue
" been there a litle while, there
" will soone grow naturally a
" *Hell* in that world also: ouer
" which, you *Ignatius* shal haue
" dominion, and establish your
" kingdome & dwelling there.
" And with the same ease as
" you passe from the earth to
" the *Moon*, you may passe from
" the *Moone* to the other *stars*,
" which are also thought to be
" worlds, & so you may beget
" and propagate many *Hels*, &
" enlarge your *Empire*, & come
" neerer vnto that high seate,
" which I left at first. *Ignatius*
had not the patience to stay till *Lucifer* had made an end; but as soone as hee saw him pause, and take breath, and looke

looke, first vpon his face, to obserue what changes were there, and after to cast his eye to an other place in *Hell* where a great noyse was suddenly rayſed: hee apprehended this intermission, and as though *Lucifer* "had ended, he said: That of "*Lucifers* affection to the *Romane Church*, and to their *Order* euery day produced new "Testimonies: and that this "last was to bee accounted as "one of the greatest That hee "knew well with how great "deuotion the Bishop of "*Rome* did euer embrace and "execute all counsels proceeding from him: And that "therefore he hoped, that hee "would reserue that imployment for the *Iesuits*, and that "*Empire* for him their founder: "and that he beleeued the *Pope* had

" had thought of this before;
" and at that time when he put
" *Parsons* the *English* Iesuite in
" hope of a *Cardinalship*, hee
" had certainly a reference to
" this place, and to this *Church:*
" That it would fall out short-
" ly, that all the dammages,
" which the *Romane Church*
" hath lately suffered vpon the
" earth, shall bee recompenced
" onely there. And that, now
" this refuge was opened, if she
" should be reduced into grea-
" ter streights, or if shee should
" be vtterly exterminated, the
" world would not much la-
" ment and mourne for it. And
" for the entertainment of the
" Iesuites there, there can bee
" no doubt made at this time,
" when, (although their pro-
" fession bee to enter whether
" Princes will or no) all the
Prin-

"Princes of the world will not
"onely graciously affoord
"them leaue to goe, but wil-
"lingly and cheerfully accom-
"pany them with Certificates,
"and Demissory letters. Nor
"would they much resist it, if
"the Pope himselfe would
"vouchsafe to goe with them,
"and so fulfill in some small
"measure, that prophecy of
"his *Gerson, De Auferibilitate*
"*Papæ*. Besides this, a woman
"gouernes there; of which
"Sex they haue euer made
"their profit; which haue at-
"tempted any *Innouation* in re-
"ligion; with how much dili-
"gence were the two *Empresses*
"*Pulcheria* & *Eudoxia* solicited
"by the *Pope* for the establi-
"shing of *Easter*? how earnest-
"ly did both *Pelagius* and the
"*Pope* striue by their letters to

draw

"draw the *Empresse* to their
"side? For since *Iulia* had that
"honour giuen to her in pub-
"lique coines, that she was cal-
"led *the Mother of the Armie,*
"*the Mother of the gods, and*
"*of the Senate, and the Mo-*
"*ther of her Countrie*; Why
"may not women instructed
"by vs, be called *Mothers of*
"*the Church?* Why may not
"wee relye vpon the wit of
"women, when, once, the
"Church deliuered ouer her
"selfe to a woman-*Bishop?* And
"since wee are reputed so for-
"tunate in obtaining the fa-
Reg. Iesuit. fol. 73. "uour of women, *that women*
"*are forbid to come into our hou-*
Ibid. fol. 47. "*ses*; and we are forbid, *to take*
"*the charge of any Nunnes*; since
"we haue had so good experi-
"ence of their fauour in all the
"*Indies*, or at least haue thought

it

" it fit, that they which haue
" the charge to write our an-
" niuerſary letters from thence
" ſhould make that boaſt, and
" adde ſomething to the
" Truth, both becauſe the
" Auncient *Heretiques* held
" that courſe in inſinuating
" their opinions, and becauſe
" they which are acquainted
" with our practiſes, will thinke
" any thing credible, which is
" written of vs in that behalfe,
" why ſhould wee doubt of
" our fortune in this *Queene*,
" which is ſo much ſubiect to
" alterations and paſſions? ſhee
" languiſhes often in the ab-
" ſence of the Sunne, and of-
" ten in *Eccliſpes* falles into
" ſwounes, and is at the point
" of death. In theſe aduanta-
" ges we muſt play our parts, &
" put our deuices in practiſe: for

at

" at theſe times any thing may
" bee drawne from her. Nor
" muſt we forbeare to try, what
" verſes and incantations may
" worke vpon her: For in thoſe
" things which the *Poets* writ,
" though they themſelues did
" not beleeue them, wee haue
" ſince found many truths, and
" many deep myſteries: not can
" I call to minde any woman,
" which either deceiued our
" hope, or ſcaped our cunning,
" but *Elizabeth* of *England*; who
" might the rather be pardoned
" that, becauſe ſhe had put off
" all affections of women. The
" principall Dignity of which
" ſex, (which is, to be a *Mo-*
" *ther*) what reaſon had ſhee to
" wiſh, or affect, ſince without
" thoſe *womaniſh* titles, vnwor-
" thy of her, of wife, & mother,
" ſuch an heire was otherwiſe

pro-

"prouided for her, as was not
"fit to be kept any longer from
"the inheritance. But when I,
"who hate them, speake thus
"much in the honour of these
"two *Princes*, I finde my selfe
"caried with the same fury, as
"those *Beasts* were, which our
"men say, did sometime adore
"the *Host* in the *Masse*. For it
"is against my will, that I pay
"thus much to the *Manes* of
"*Elizabeth*; from scorning of
"which word *Manes*, when
"the King of great *Britaine*
"writ it, I would our *Parsons*
"had forborne, since one of
"our owne *Iesuites* vseth the
"same word, when reprehen-
"ding our Aduersaries, hee
"saies, *That they doe insult vpon*
"*Garnets Manes*. And yet
"this *Elizabeth* was not free
"from all *Innouation*; For the

Heissius ad Aphor. Iesuit. fol. 135.

ancient

" ancient *Religion* was so much
" worne out, that to reduce that
" to the former dignity, and so
" to renew it, was a kind of *In-*
" *nouation*: and by this way of
" innouating shee satisfied the
" infirmity of her Sex, if shee
" suffered any: for a little *In-*
" *nouation* might serue her, who
" was but a little a woman.
" Neither dare I say, that this
" was properly an *Innouation*,
" lest thereby I should confesse
" that *Luther* and many others
" which liue in banishment in
" *Heauen* farre from vs, might
" haue a title to this place, as
" such *Innouators*. But we can-
" not doubt, but that this *luna-*
" *tique Queene* will be more in-
" clinable to our Innouations:
" for our *Clanius* hath beene
" long familiarly conuersant
" with her, what she hath done

from

" from the beginning, what she
" will do hereafter, how she be-
" haues her selfe towards her
" neighbour kingdoms, the rest
" of the stars, and all the plane-
" tary, & firmamentary worlds;
" with whom shee is in league,
" and amity, and with whom at
" difference, he is perfectly in-
" structed, so he haue his *Ephe-*
" *merides* about him. But *Clauis-*
" *us* is too great a personage to
" be bestowed vpon this *Luna-*
" *tique Queene*, either as her
" Counsellor, or (which were
" more to our profit) as her
" Confessor. So great a man
" must not be cast away vpon so
" small a matter. Nor haue we
" any other besides, whom vp-
" on any occasion we may send
" to the Sunne, or to the other
" worlds, beyond the world.
" Therefore wee must reserue

Clauius

« *Clauius* for greater vſes. Our « *Herbeſtus*, or *Buſæus*, or *Voel-* « *lus* (and theſe bee all which « haue giuen any proofe of « their knowledge in *Mathe-* « *matiques*) although they bee « but raſtleſſe, and childiſh, « may ſerue to obſerue her af- « ſpects, and motions, and to « make *Catechiſmes* fit for this « *Lunatique Church*: for though « *Garnet* had *Clauius* for his « *Maſter*, yet hee profited little « in the Arts, but being filled « with *Bellarmines Dictates*, « (who was alſo his *Maſter*) « his minde was all vpon *Poli-* « *tiques*. When wee are eſtabli- « ſhed there, this will adde « much to our dignity, that in « our letters which wee ſend « downe to the earth, (except « perchance the whole *Ro-* « *mane Church* come vp to vs

Eudæm. Ioan. Apol. pro Garnet. c. 5.

into

" into the *Moon*) we may write
" of what miracles wee list:
" which we offered to doe out
" of the *Indies*, and with good
" succesſe, till one of our *Order*,
" in a ſimplicity, and ingenuity
" fitter for a *Chriſtian*, then a
" Ieſuite, acknowledged and
" lamented that there were no
" *miracles* done there. Truely it
" had bin better for vs to haue
" ſpit all thoſe fiue *Brothers, A-*
" *coſtas*, out of our *Order*, then
" that any one of them ſhould
" haue vomited this reproach
" againſt vs. It is of ſuch men
" as theſe in our *Order*, that
" our *Gretzer* ſaies, *There is no*
" *body without his Excrements*,
" becauſe though they ſpeake
" truth, yet they ſpeake it too
" rawly. But as for this con-
" templation, and the eſtabli-
" ſhing of that gouernment,
(though

Acoſta de procur. Indo. Salu. lib. 2. c. 9.

De ſtudijs Ieſuit. abſtruſ. cap. 5.

" (though it be a pleasant con-
" sideration) wee may neither
" pamper our selues lõger with
" it now, nor detaine you lon-
" ger therin. Let your *Greatnes*
" write; let the *Pope* execute
" your counsel; let the *Moon* ap-
" proach when you two thinke
" fit. In the meane time let me
" vse this Chamber, as a rest-
Bellarm. de Purgato. l. 2. c. 8. " ing place: For though *Pope*
" *Gregorie* were strucken by
" the Angell with a perpetu-
" all paine in his stomach and
" feet, because hee compelled
" *God* by his prayers, to deli-
" uer *Traian* out of *Hell*, and
" transferre him to *Heauen*;
" and therefore *God* by the
" mouth of *Gregory*, tooke
" an assurance for all his *Suc-*
" *cessors*, that they should ne-
" uer dare to request the like
" againe: yet when the *Pope*

shall

" ſhall call mee backe from
" hence, hee can be in no dan-
" ger, both becauſe in this con-
" tract, *God* cannot bee preſu-
" med to haue thought of me,
" ſince I neuer thought of him,
" and ſo the contract therein
" voyd; and becauſe the Con-
" dition is not broken, if I bee
" not remoued into *Heauen*,
" but transferred from an earth-
" ly *Hell*, to a *Lunatique Hell*.
" More then this hee could not
" be heard to ſpeake: For that
" noiſe, of which I ſpoke be-
" fore, increaſed exceedingly,
" and when *Lucifer* asked the
" cauſe, it was told him, that
" there was a ſoule newly ar-
" riued in *Hell*, which ſaid that
" the *Pope* was at laſt entrea-
" ted to make *Ignatius a Saint*,
" and that hee haſtned his
" Canonization, as thinking it

an

"an vniust thing, that when all "artificers, and prophane But-"chers had particular *Saints* to "inuocate, only these spirituall "Butchers, and *King-killers*, "should haue none: for when the Iesuite *Cotton* in those que-stions which by vertue of his inuisible priuiledge he had pro-uided for a possest person, a-mongst others, dangerous both to *England* and *France*, had in-serted this question: *What shall I do for* Ignatius *his Canonizing?* and found out at last, that *Phi-lip, King of Spaine*, and *Henry. King of France*, contended by their Ambassadors at *Rome*, which of them should haue the honour of obtaining his Cano-nizing (for both pretending to be King of *Nauarre*, both pre-tended that this right and ho-nour belonged to him: and s-

both deluded the Iesuits:) For *D' Alcala* a *Franciscan*, and *Penafort* a *Iacobite*, were by *Philips* meanes canonized, and the Iesuite left out. At last hee despaired of hauing any assistance from these Princes; nor did hee thinke it conuenient, that a Iesuite should be so much beholden to a King, since *Baronius* was already come to that heighth and constancy, that being accused of some wrongs done to his King, hee did not vouchsafe to write in his owne excuse to the King, till the *Conclaue* which was then held, was fully ended, least (as himselfe giues the reason) if hee had then beene chosen *Pope*, it should bee thought hee had beene beholden to the King therein. For these reasons therefore they labour the Pope

Pierre Mathieri, l. 1. Nar. 4.

Litera eius ad Philip. 3

themselues. They confesse, that if they might choose, they had rather hee should restore them into all which they had lost in *France*, and *Venice*, then that *Ignatius* should bee sent vp into *Heauen*; and that the *Pope* was rather bound to doe so, by the Order which *God himself* seemes to haue obserued in the *Creation*, where hee first furnished the *Earth*, and then the *Heauens*, and confirmed himselfe to be the *Israelites God* by this *Argument*, that he had giuen them the land of *Canaan*, and other temporall blessings. But since this exceeded the Popes omnipotence in Earth, it was fit hee should try, what he could doe in *Heauen*. Now the *Pope* would faine haue satisfied them with the title of *Apostles*, which formerly vpon

Gen. 2. 4.

Gen. 17. 8.

the intreaty of the Princes of that *Family*, he had afforded to *Aloisius Gonzaga* of that *Order*. He would also haue giuen this title of *Saint* rather to *Xauerius*, who had the reputation of hauing done *Miracles*. Indeed he would haue done any thing, so hee might haue slipped ouer *Ignatius*. But at last hee is ouercome; and so against the will of *Heauen*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must bee thrust in amongst the *Saints*. All this discourse, I being growne cunninger then that Doctor, *Gabriel Nele* (of whom *Bartolus* speaketh) that by the onely motion of his lippes, without vtterance, vnderstood all men, perceiued and read in

Vita eius Epistol. ad Paul. 5.

L. 1. de ver. oblig.

euery mans countenance there. These things, as soone as *Lucifer* apprehended them, gaue an end to the contention; for now he thought hee might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right and title to the place, by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now growne a kind of *Declaration*, by which all men may take knowledge, that such a one, to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities and places in *Hell*: For these men euer make as though they would follow *Augustine* in all things, and therefore they pro-

prouide that that also shall bee true which he said in this point: *That the Reliques of many are honoured vpon earth whose soules are tormented in Hell.* Therefore he tooke *Ignatius* by the hand, and led him to the gate. In the meane time, I, which doubted of the truth of this report of his Canonizing, went a little out for further instruction: for I thought it scarce credible that *Paulus 5.* who had but lately burdened both the *City* of *Rome*, and the *Church*, with so great expences, when he canonized *Francisca Romana*, would so easily proceed to canonize *Ignatius* now, when neither any Prince offered to beare the charge, nor so much as solicited it: for so he must bee forced to waste both the *Treasures* of the Church at once. And

from *Leo* 3. who 800 yeares after Christ, is the first Pope which Canonized any, I had not obserued that this had euer beene done: Neither do I think that *Paulus* 5. was drawne to the Canonizing of this woman by any other respect, then because that *Rule* which shee appointed to her *Order, was dictated and written by Saint Paul:* For though *Peter*, and *Magdalene*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since Saint *Paul's* old *Epistles* trouble and dis-aduantage this Church, they were glad to apprehend any thing of his new writing, which might be for them, that so this new worke of his might beare witnesse of his second conuersion to *Popish*, since by his

Valladerius fol. 57.

his first conuersion to *Christianity*, they got nothing: for to say, that in this businesse *Paulus 5. could not choose but be God, God himselfe*, to say, *that hee must needs haue liued familiarly with the God-head: & must haue heard Predestination it selfe whispering to him: And must haue had a place to sit in Councell with the most Diuine Trinity*, (all which *Valladerius* sayes of him) is not necessary in this matter, wherein the Popes, for the most part, proceed, as humane affections lead them. But at last, after some enquiry, I found that a certaine idle *Gazettier*, which vsed to scrape vp Newes, and Rumours at *Rome*, and so to make vp sale letters, vainer, and falser, then the Iesuites Letters of *Iapan*, and the *Indies*, had brought

Fol. 5.

this newes to *Hell*, and a little Iesuiticall *Nouice*, a credulous soule, receiued it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to beleeue, and I saw no reason euer after, to accuse him of infidelity. Vpon this I came backe againe, to spye (if the gates were stil open) with what affection *Ignatius*, and they who were in ancient possession of that place, behaued themselues towards one another. And I found him yet in the porch, and there beginning a new contention: for hauing presently cast his eyes to the principall place, next to *Lucifers* owne *Throne*, and finding it possest, hee stopt *Lucifer*, and asked him, who it was that sate there. It was answered, that it was *Pope Boniface*

niface; to whom, as to a principall Innouator, for hauing first chalenged the name of *Vniuerſall Biſhop*, that honour was affoorded. Is hee an Innouator thundered *Ignatius*? ſhall I ſuffer this, when all my Diſciples haue laboured all this while to proue to the world, that all the *Popes* before his time did vſe that name? And that *Gregory* did not reprehend the *Patriarch Iohn* for taking to himſelfe an Antichriſtian name, but for vſurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer*, (who in this were either vnmindfull of the *Romane Church*, or elſe too weake and incapable of her ſecrets and myſteries) to giue way to any ſentence in *Hell*, which (though it were

according to truth,) yet differed from the Iesuites *Oracles*? With this *Ignatius* flyes vpwards, and rushes vpon *Boniface*, and throwes him out of his Seate: And *Lucifer* went vp with him as fast, and gaue him assistance; lest, if hee should forsake him, his owne seate might bee endangered. And I returned to my body; which

As a flower wet with last nights dew, and then
Warm'd with the new Sunne, doth shake off agen
All drowsinesse and raise his trembling Crowne,
Which crookedly did languish, and stoope downe
To kisse the earth, and panted now to finde
Those beames return'd, which had not long time shin'd,

was with this returne of my ſoule ſufficiently refreſhed. And when I had ſeene all this, and conſidered how fitly and proportionally *Rome* and *Hell* anſwered one another, after I had ſeene a Ieſuite turne the *Pope* out of his *Chaire* in *Hell*, I ſuſpected that that *Order* would attempt as much at *Rome*.

An

An Apology for Iesuites.

NOW is it time to come to the *Apology* for *Iesuits*: that is, it is time to leaue speaking of them, for hee fauours them most, which saies least of them: Nor can any man, though hee had declaimed against them till all the sand of the sea were run through his hour-glasse, lack matter to adde of their practises.

If any man haue a minde to adde any thing to this *Apology*, hee hath my leaue; and I haue therefore left roome for three or foure lines, which is enough for such a paradox: and more then *Iungius*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, & al the rest which are vsed to *Apologies*, and almost tyred with a defensiue warre, are able to employ, if they will write only *good* things, and *true*, of the *Iesuites*. Neither can they comfort themselues with this, That *Cato* was called to his answer foure and forty times: for hee was so many times acquitted, which both the

Bonar. in Amphithe.

Parlia-

arliaments of *England*, & *rance* deny of the *Iesuites*. ut if any man thinke this *pology* too short, hee may ink the whole booke an *pology*, by this *rule* of their vn, *That it is their greatest gument of innocency to bee ccused by vs.* At this time, hilst they are yet somewhat able to do some harm, n some places, let them make much of this *Apology*. It wil come to pass shortly, when as they haue bin dispoiled and expelled at *Venice*, and shaked and fanned in *France*, so they will bee forsaken of other *Princes*, and then their owne weakneſſe will be their *Apology*, and

Spongia pro Iesuit. cont. Equit. polon. fol.

and they will grow harm[illegible]
lesse out of necessity, a[illegible]
[illegible] which *Vegetius* sayd o[illegible]
[illegible]iots armed with sith[illegible]
[illegible]ookes, will be applie[illegible]
to the Iesuites, *as first they*
were a terror and after
a scorn

MVSEVM
BRITAN
NICVM